# CICERO DE AMICITIA

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# M. TULLI CICERONIS

# LAELIVS

# DE AMICITIA

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*Idem velle, atque nolle, ea demum firma amicitia est.* — SALLUST.

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# PREFACE

THIS edition is intended to enable the student to understand and interpret the *Laelius*. Enough elementary matter has been introduced to adapt it for use in the best preparatory schools, and enough advanced matter for the first year of college. There are repetitions of statement and numerous cross-references, in which the teacher of experience will recognize the well-established pedagogical principle that facts are not impressed by being stated but once.

The notes are full, — especially on the subjects in which students are generally deficient. There has been a constant effort on the part of the editor to train the student to observe for himself certain peculiarities in the language which are characteristic not only of the *Laelius*, but of all classical Latin.

Acknowledgment is made in the notes of the material taken from other commentaries. Those of Reid, Strelitz, and Monet were most frequently consulted.

I wish to acknowledge the valuable criticism and suggestions of Professor J. O. Notestein of the University of

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# INTRODUCTION

**1. Cicero.** Like most Roman writers whose works are extant, Cicero was not born in Rome. With the events of his ever-active life, from his birth at Arpinum in Latium in 106 B.C., to his death at the hands of his enemies in 43 B.C., every student of Roman history is familiar. Yet, in order to understand fully his dissertation on friendship, one should be reminded of certain characteristics of Cicero's life and training that enabled him to unite in the essay the philosophical theories of the Greeks and the practical wisdom of the Romans.

From his earliest years to the end of his life he was a student. Having exhausted the facilities of his native town, he was taken to Rome, where he continued with eager enthusiasm the study of philosophy and rhetoric. Among his teachers of philosophy were Philo of the New Academy (called also the Eclectic School), which, having no fixed system of its own, was free to accept or reject any of the principles of the other schools; Phaedrus, the Epicurean, who advocated the pursuit of pleasure and the belief in the inactivity of the gods; and Diodotus, the Stoic, who claimed that the cultivation of virtue was "the chief end of man" (*summum bonum*). Cicero followed the New Academy. In rhetoric his teacher was Molo of Rhodes, who was then ambassador at Rome; while in oratory he studied under the best actors of his time, Aesopus and Roscius. His statecraft and wisdom in practical affairs were learned from the eminent jurists, Quintus Scaevola, the augur,

and Quintus Scaevola, the pontifex maximus, who are mentioned in the first section of the essay.

While Cicero drank in the learning of his times with such avidity, he did not, nevertheless, allow himself to lose interest in the practical side of life. Every day in the forum he listened to orators discussing the questions of the hour. After finishing his education in Rome he went to Athens and Rhodes for the further study of rhetoric and philosophy. Throughout his turbulent political career Cicero devoted as much time as possible to literary activity, writing in Greek and in Latin, in prose and in verse, and on themes ranging from geography and astronomy to *de Natura Deorum*, *de Divinatione*, etc. The times of especial productiveness coincide with times of political inactivity on Cicero's part. These periods lie between 55 and 51 B.C., and between 46 and 43 B.C. During the first period he wrote the treatises, *de Oratore*, *de Re Publica*, and *de Legibus*, in all of which he drew largely upon his own experience and personal observation.

**2. Time and Circumstances of Writing the Laelius.** At the overthrow of the republic and the rise of Caesar, Cicero became disheartened and withdrew from active political life. Such a course brought to him great disappointment, trained as he was for statecraft and public speaking; but even greater trouble came to him in his private life. In 46 B.C. he divorced his wife, Terentia, and married his young and wealthy ward, Publilia, with whom he did not live happily. The next year he experienced the severest blow of all in the death of his daughter Tullia, who had recently been divorced from Dolabella. In the midst of his joys and his sorrows, his triumphs and his defeats, she, more than any one else, had shared his confidence and had given him comfort and cheer. So open was Publilia's joy at Tullia's death that Cicero divorced her and refused

to see her again. Upon the death of his daughter, Cicero retired from Rome to devote himself in his country home to literature. He gave himself so completely to the task before him that the assassination of Caesar and the stirring events of the next few months scarcely interrupted his writing. During this period of literary activity he wrote nearly a score of works, chiefly philosophical and ethical, among them the *Cato Maior de Senectute* and the *Laelius de Amicitia.* Nearly all of these, comprising a large part of Cicero's writings, have come down to us and well attest his industry and ability.

The *Laelius* followed the *Cato Maior* and both were written after Caesar's assassination in March of 44 B.C., probably late in the same year. Possibly there are political allusions in the *Laelius; e.g.* behind the characters of Coriolanus and Ti. Gracchus we may detect Antony and Caesar. One may even go so far as to read into the essay as a whole the idea that it is written to call the Romans away from temporary alliances for personal aggrandizement (*e.g.* the triumvirates) to enduring friendships based on *virtus, i.e.* loyalty to the state and to each other.

3. **The Title.** The manuscripts vary in giving the title of this essay; in the best manuscript, P (*Parisinus*), the title is wanting. The editors, too, do not agree. Some have *Laelius de Amicitia ad T. Pomponium Atticum;* others have *Laelius de Amicitia liber ad T. Pomponium Atticum;* and still others, *Laelius de Amicitia.* Undoubtedly Cicero's favorite title for the book was *Laelius,* though he may have added *de Amicitia* by way of explanation as he did *de Senectute* in the companion essay, the *Cato Maior.* Cf. *de Off.* 2, 31, *Sed de amicitia alio libro dictum est, qui inscribitur Laelius,* and *Laelius* 5, *Sed, ut in Catone Maiore, qui est scriptus ad te de senectute.*

4. **Atticus.** Following the precedent in the *Cato Maior,*

Cicero dedicated and sent the *Laelius* to his friend, Titus Pomponius Atticus. Atticus (so called from his long residence in Athens) was three years older than Cicero. They were educated together and maintained the most intimate relations until Cicero's death; in fact, Cicero wished Atticus to see in the friendship of Scipio and Laelius a reminder of their own friendship. Atticus belonged to the equestrian order and the Marian party, but chose business rather than politics as a profession. After the proscriptions of Sulla he withdrew in 85 B.C. to Athens, ostensibly to study, but really for safety. While there he devoted himself to the study of Greek philosophy and literature and to the increasing of the great wealth he had inherited from his father and uncle. He followed Epicurus in philosophy and was thoroughly acquainted with the whole range of Greek and Latin literature. His opinions were greatly respected, and many literary men submitted their productions to him for criticism; this may have been in Cicero's mind a secondary motive for sending the *Cato Maior* and the *Laelius* to Atticus. He did a private banking business and invested large sums in the corporations which farmed the revenues. It is probable that many of Cicero's books were given to the public through Atticus as his publisher, for he kept a large number of slaves at his house, whom he employed in copying books, both for his own library and for sale. In 65 B.C. he left Athens to take up again his residence in Rome. His departure was the cause of general regret at Athens. Because of his rank, wealth, culture, and lack of party feeling, he lived on intimate terms with the distinguished men of all parties, including Sulla, Caesar, Pompey, Brutus, Antony, Octavius, and others. The correspondence of Cicero (*Epistulae ad Atticum*), covering a period of twenty-five years, has come down to us, and proves the sincerity of the friendship of Cicero and Atticus. Atticus died in 32 B.C.

**5. Dialogue Form.** Evidently Cicero was well pleased with the *Cato Maior*. In fact, he says he found it hard to realize that he himself wrote the words instead of Cato, in whose mouth he had placed them (*Laelius*, § 4). By adopting the dialogue form, as used by Plato and Aristotle, he had given it naturalness and vivacity, while the speakers were introduced only to give occasion for the discussion, and to direct it in the desired channels. The form pleased Cicero so much that when he wrote the *Laelius* he adopted the plan of the *Cato Maior* exactly, and, in places, even the same sentence structure (*Laelius*, § 16 and *Cato Maior*, §§ 6 and 15). At times he is handling the same authorities or is continuing the same line of thought (*Laelius*, § 13 and *Cato Maior*, §§ 78–83), and addressing his hearers in the same way (*Laelius*, § 33 and *Cato Maior*, § 39). Numerous references to the *Cato Maior* in the explanatory notes show the close relationship between the essays.

It was customary at Rome, as everywhere, to idealize the past and praise the men of former times. Writers were continually longing for the virtues of the sterner, hardier age just gone, and from the past were quoting examples of heroism, integrity, and wisdom for the inspiration of the present generation. Cicero was no exception to this rule. He states plainly that he assigned the discussion of old age "to the old man, Marcus Cato, in order that the speech might have greater weight" (*Cato Maior*, § 3). The discussion of friendship is also assigned to one whose words of wisdom would carry conviction with the Romans, who were looking back to better and wiser generations. Cicero again frankly states to Atticus his purpose in dating the dialogue back to the time of the younger Scipio Africanus, and tries to give it greater semblance of reality by reminding Atticus of his intimacy with one of the characters.

The dialogue is represented as occurring a few days after the death of Africanus, in 129 B.C.

**6. The Speakers.** (a) *Laelius.* Gaius Laelius, the friend of Scipio Africanus Minor, and the principal speaker of the *de Amicitia*, is to be distinguished from his father, Gaius Laelius, the friend of Scipio Africanus Maior. He was born about 186 B.C., but the date of his death is unknown. In 151 B.C., while plebeian tribune, he proposed certain reforms directed toward the improvement of the condition of the plebeians and the knights. After his tribunate, he changed his political affiliations, joined the aristocratic party, and even went so far as to speak in 130 B.C. against the Papirian law, which would permit the plebeian tribunes to be reëlected from year to year. When praetor, in 145 B.C., by his eloquence he brought about the defeat of a measure to place the election of the augurs in the hands of the people. In 140 B.C. he was elected consul, after having been defeated for that office the previous year. He was distinguished for his augural knowledge, and, according to Cicero, *bonus augur* and Laelius were synonymous.

Though Laelius proved his courage under Scipio in the overthrow of Carthage, and as praetor conducted a successful campaign against Viriathus in Spain, it was as a statesman and philosopher that he gained most renown. His oratory was unimpassioned, and better adapted to court pleading than to addressing the people. It even caused him to give way to more eloquent speakers, when enthusiasm and acrimony seemed to be needed. His diction was elegant. There is a tradition that the purist Terence received much of his polish from his conversations with Scipio and Laelius, and that Laelius revised certain of his plays. The studied style of portions of the *de Amicitia* may give evidence of Cicero's effort to reproduce the language of Laelius as well as his sentiments.

In philosophy he was a Stoic, trained first by Diogenes, and later by Panaetius of Rhodes.

Laelius stands preëminent as an advocate and exponent of Greek culture, which was introduced into Rome about 150 B.C. Efforts had been previously made to introduce Greek literature and philosophy in Rome, but with only partial success, owing to the prejudice of Romans like Cato; yet even Cato is said to have yielded to their charm.

Laelius is the chief speaker in the *de Amicitia;* he also takes a part in Cicero's *de Senectute* and *de Re Publica.* Laelius is praised by all for his moral integrity, gentleness, moderation, and happy disposition. On account of his practical wisdom and liberal culture, he received from his contemporaries the title *Sapiens.*

(b) *Scaevola.* Quintus Mucius Scaevola, augur, the son-in-law of Laelius, belonged to a distinguished family. The dates of his birth and of his death are unknown. He held the offices in the state leading up to the consulship, which he attained in 117 B.C. As praetor, in 121 B.C., he was governor of the province of Asia, and upon his return was prosecuted for extortion (*repetundae*), but was acquitted. He had little political ambition, and Cicero speaks of him as having great influence in the state because of his freedom from partisanship. Even as late as 90 B.C., though very old, he was ready to hear his clients at daybreak, and no one arrived at the Curia before him. In 88 B.C. he is said to have restrained the senate from declaring Marius an enemy, by affirming that he would never consent to declare that the man who had saved Rome was an enemy. Cicero always speaks of Scaevola with great veneration and respect, and introduces him as a speaker in the *de Oratore* and the *de Re Publica.* He is to be carefully distinguished from Q. Mucius Scaevola, pontifex maximus, whose "purity of moral character, exalted notions of equity and fair

dealing, abilities as an administrator, an orator, and a jurist, place him among the first of all ages and countries." Scaevola, pontifex, was consul in 95 B.C., and was killed by the Marian party in 82 B.C. because he was thought to be a partisan of Sulla.

(c) *Fannius.* Gaius Fannius Strabo, also a son-in-law of Laelius, was a soldier, statesman, and writer. He was among the first to enter Carthage when it was captured by Scipio in 146 B.C., and later served in Spain under Fabius in the war against Viriathus. He attained the consulship in 122 B.C. He wrote of the wars in which he participated and of the trouble with the Gracchi. Cicero criticises his style, but a fragment of Sallust commends his accuracy.

7. **Scipio.** In the *de Amicitia* Laelius, for the most part, presents the views of his friend, P. Cornelius Scipio, who was the younger son of Lucius Aemilius Paulus. Upon his adoption by P. Cornelius Scipio, the son of the conqueror of Hannibal, he retained the name Aemilianus to designate his descent. He was born about 185 B.C., and first gained distinction while fighting at Pydna under his father in 168 B.C. In his earlier years his fondness for literary pursuits caused the Scipios to fear that he would not uphold their reputation as a military family; but he volunteered for service in Spain in 151 B.C., when that service was unpopular, and endeared himself to the army by his personal courage. In 149 B.C. he saved the army in Africa when the incompetency of its commander threatened its destruction. Such enthusiastic letters concerning Scipio's ability were sent to Rome by the soldiers then in Africa, that Scipio was elected consul in 147 B.C., though he had not attained the legal age. His siege and capture of Carthage, in 146 B.C., gave him the new surname, Africanus, to which Minor was added to distinguish him from the elder Africanus. When censor, in 142 B.C., following

the example of Cato, whom he had taken as his model, he made vain efforts to suppress luxury and extravagance, and to check the passion for foreign conquests which the destruction of Carthage had aroused anew. In 134 B.C. he was chosen consul, though not a candidate, and assigned to Spain to take charge of the siege of Numantia, which had been dragging on for years. For his capture of Numantia, in 133 B.C., he received a splendid triumph and the cognomen Numantinus.

Scipio married the sister of Ti. Gracchus, but did not sympathize with him in his agrarian reforms. His declaration that Gracchus was justly slain lost for him the favor of the plebeians, which heretofore he had enjoyed, and caused the aristocrats to consider him their champion. In 129 B.C. he proposed to abrogate the law of Ti. Gracchus by taking the execution of it out of the hands of the three commissioners, Fulvius Flaccus, Papirius Carbo, and C. Gracchus. Carbo denounced Scipio in the severest terms, charging him with being the enemy of the people. There had been a particularly stormy session of the senate, and at its close, Scipio, intending to prepare a speech for the next day, was escorted home by a throng of Latins and Italians whose lands were threatened by the law of Gracchus. The next morning Scipio was found dead in bed. Contemporaneous opinion was divided as to the manner of his death, whether from natural causes or at the hands of an assassin. Scipio was the principal speaker in Cicero's *de Re Publica.*

**8. The Scipionic Circle.** Early in life Scipio became interested in the study of Greek literature, under the direction of the historian Polybius. Even in the midst of his most active military operations he found time to improve his knowledge of the Greek language, with which he was better acquainted than any Roman of his day, except, perhaps, his friend Laelius. At Rome there gathered

around Scipio a company of distinguished scholars and literary men who read and discussed in Greek the poetry and philosophy of Greece. This company, called the Scipionic circle, included Laelius, Philus, Manlius, Terence, Pacuvius, and Mummius, all of whom are mentioned in the *Laelius*, besides such men as Polybius, the historian, Lucilius, the satirist, and Panaetius, the philosopher. Correctness of style was the aim of the men who composed the Scipionic circle. Terence, in the prologues of his plays, promises "pure Latin," a veiled thrust at the Latinity of previous writers, and Lucilius criticises severely the style of Ennius, Plautus, etc. The influence of this literary club can hardly be overestimated. These men, separating themselves from the common people, developed a style of Latin eminently pure, which reached its highest perfection in the hands of Cicero. Side by side with it lived the language of the common people (*sermo cotidianus*), which, having more vigor because it was less artificial, survived the Latin of the Ciceronian age, and still exists in the Romance languages, French, Italian, Spanish, etc. Scipio and Laelius had come under the influence of Greek philosophers as early as 155 B.C., when a new incentive to the study of philosophy was received at Rome. Of the three systems introduced at that time, — Academic, Stoic, and Peripatetic, — the greatest influence was exerted by the Stoics. Panaetius of the Scipionic circle was a teacher of Stoicism, and many passages in the *Laelius* contain references to that system of philosophy. The study of Greek philosophy, while unpopular for a time, soon gained great headway at Rome. The Roman youth, having tested the soundness of the Greek thought, could not be satisfied with anything inferior.

9. **Unpopularity of Greek Philosophy at Rome.** When Rome's conquest had extended to Greece and Asia Minor,

the Romans came into contact with a new civilization. The discipline of the soldiers relaxed as they acquired the habits of the Orient, and the introduction of eastern extravagance and vice into Rome stirred to action the men of simpler habits, led by Cato the Censor. They protested vigorously against everything Greek, even denying a residence at Rome to the Greek philosophers who came on a diplomatic errand in 155 B.C., because they presumed to give lectures on philosophy to the Roman youth. Any one who showed acquaintance with the philosophy or even the language of the Greeks, gained the ill-will of the majority of his countrymen. This is shown in the *Laelius* in many places. Cicero, fully understanding the spirit of 129 B.C., makes Laelius feign ignorance of the names of philosophers and philosophical systems with which he was thoroughly acquainted, lest he lose popularity by admitting his knowledge of them. Undoubtedly, the purpose of the men who assembled at Scipio's house to read and discuss Greek philosophy and literature was unknown to the people.

**10. Sources of the Laelius.** Cicero made no attempt to create anything in his philosophical works. He tells us that the Greek supplied the thought, while the words to express it never failed him. In this way he enriched the vocabulary of the Latin language, and made the ripe thought of the Greeks available for those who could not read for themselves the language of Plato and Aristotle. This is an important fact in the history of philosophy. Plato, Aristotle, Xenophon, and others were practically unknown for centuries, but during all that time their philosophy was active in shaping the world of thought through the writings of Cicero, which were read almost without interruption during the Middle Ages.

It is among the Greeks, then, that we find the sources

of Cicero's essay on friendship. Schools of philosophy, as well as individuals, had their theories on this interesting theme.

Empedocles (about 450 B.C.), in trying to improve upon the philosophical system of the Pythagoreans, who held that number (perfect equality) was the power which united and kept all things in systematic order, hit upon the theory that love unites and hate separates. Heraclitus before him had held that unlikeness is the uniting force, *i.e.* that "the unlike poles attract." Socrates exalted friendship, and his follower Plato tried to harmonize the theory of the Pythagoreans and that of Heraclitus, but confused love and friendship (Ernst Curtius, *Der Freundschaftsbegriff der Alten*).

Xenophon (*Memorabilia*, 2, 4–10) lays down certain principles which Cicero mentions in the *Laelius*, *e.g.* no friendship without virtue; it is the best of our blessings, etc. Unquestionably Cicero had read this treatise, and certain phrases, having clung in his memory, came to him unconsciously when he began to write about friendship. He was certainly familiar with Xenophon's writings, and had quoted him at length in the *Cato Maior* only a few weeks previous to the writing of the *Laelius*.

We cannot be sure that Cicero read Plato at the time he composed the *Laelius*, though he paraphrases him at length in the *Cato Maior*. Cicero does present, however, several sentiments which correspond to the views of Plato: *e.g.* in § 3 he is following closely the introduction of the *Theaetetus*. Neither can we be certain that Cicero read Aristotle or used his works in connection with the composition of this essay, though Reid and others have pointed out certain ideas which the *Laelius* and the *Nicomachean Ethics* have in common.

The only direct evidence bearing upon this topic from

ancient writers is that given by Aulus Gellius. In *Noctes Att.* I, 3, 10, when speaking of the περὶ Φιλίας of Theophrastus, he says, *Eum librum M. Cicero videtur legisse, cum ipse quoque librum de amicitia componeret.* Both Seneca and Plutarch give the passage from Theophrastus, which Cicero translates literally in § 85. The parallel passages are: οὐ φιλοῦντα δεῖ κρίνειν ἀλλὰ κρίναντα φιλεῖν; *cum iudicaris diligere oportet, non cum dilexeris iudicare.* 'The affections should follow the judgment, not the judgment the affections.'

In all probability Cicero had read other treatises on friendship whose names and authors are unknown to us. These must have unconsciously influenced both his trend of thought and his diction in the *Laelius.* Those who wish to make a careful study of this topic should consult M. L. Dugas, *L'Amitie antique d'après les mœurs populaires et les théories des philosophes*, Paris, 1894, and Monet, *Laelius de Amicitia* (Introduction), Paris, 1895.

11. **Style of the Laelius.** Previous to the last period of Cicero's literary activity there was no vocabulary in the Latin language to express the philosophical terms of the Greeks. In spite of the fact that words never failed Cicero in his transfer of Greek thought to Latin idiom, he felt shades of meaning for which no Latin word existed. Accordingly he had to resort to paraphrases, circumlocutions, ellipses, and newly coined words. Cicero also tried to give the essay an air of reality in the mouth of Laelius by using archaic forms and expressions. Attention is called to these in the explanatory notes, and also to the introduction of certain oratorical turns showing that Cicero could not entirely conceal his own profession. He has aimed to give the essay or dialogue a highly colloquial effect by means of anacoluthon, pleonasm, and repetition; yet with this we must compare the studied effects in certain other

passages. The essay from a literary standpoint possesses charm; also much material for reflection if we study it from the standpoint of ethics or philosophy.

12. **Roman Friendship.** In the *Laelius* the subject of friendship is not treated according to the ordinary understanding of that term. The friendship Cicero describes is not that of romance, but rather that of one Roman gentleman for another. Philosophical discussions for the most part give way to practical rules for making and retaining friends. Cicero depicts the spirit of his own day, although he gives the words to Laelius. Who was better able than Cicero to portray the ideal friendship of a Roman? He had put to the test one and another of his friends, and had experienced the false and the true in his relations with men. In more than one passage Cicero's disappointment in his political friends can be detected; but in the friendship of Scipio and Laelius one sees also his great satisfaction in the ideal Roman virtues of Atticus, integrity, virtue, and loyalty (*constantia*, *virtus*, *fides*).

13. **Later Writings on Friendship.** It cannot be stated precisely to what extent Cicero's essay has affected subsequent writers on friendship. Doubtless, some who have written at length upon this theme have at least read the discussions of Cicero as well as those of Xenophon, Plato, and Aristotle. The *Laelius* may have given to some their inspiration to write on friendship. Certain writers discuss this topic along the lines laid down in the *de Amicitia*, and establish the same principles. Others view friendship from an entirely different standpoint, but we cannot say that these had no intimate acquaintance with the *Laelius*. For the most part, however, writers have differed from Cicero in their discussion of friendship by giving it a more sympathetic treatment. They have put into it more of the heart and less of the intellect; more of the spiritual and

less of the practical. We must bear in mind, too, that Cicero wrote from a Roman point of view, and for a people whose interests for the most part were self-centered; Montaigne, Emerson, and Black, in their discussion of friendship, appeal to us more strongly because their point of view is our own, and they emphasize the unselfishness of true friendship.

Only a few of the writers on friendship, subsequent to Cicero, need be mentioned. The arrangement for the most part is chronological. Plutarch: *Moral Essays*, including a chapter on the distinction between a friend and a flatterer, and one on the number of our friends. Montaigne: *Essays*, Vol. I. Shakespeare: *Sonnets*. Milton: *Lycidas*. Jeremy Taylor: *Measures and Offices of Friendship*. *The Rambler* (64, 99), *The Spectator* (68, 385), *The Guardian* (126), *The Idler* (23, 41), *The Mirror* (90), *Westminster Review* (Vol. 78). Bacon: *Essays*. Emerson: *Friendship*. Tennyson: *In Memoriam*. Hugh Black: *Friendship*.

**14. The Manuscripts of the Laelius.** Of the numerous manuscripts of the *Laelius*, scholars have selected nine which for completeness and reliability stand preëminent. They are: G (*Gudianus* in Wolfenbüttel), E (*Erfurtensis* in Erfurt), DV (*Vindobonenses* in Vienna), BSM (*Monacenses* in Munich), P (*Parisinus* in Berlin), and H (*Harleianus* 2682 in the library of the British Museum in London). Editors disagree as to the relative value of these manuscripts. Halm, who never saw P and H, considered G the most reliable; more recent editors are inclined to give P the highest rank, though they by no means agree with C. F. W. Müller in preferring, as he sometimes does, its readings to the consensus of the other manuscripts. In classifying the manuscripts, scholars are agreed that BSV belong to the same branch, and that G, though a century or two older, is closely related to them. E and H are also

closely related to each other. P and M resemble each other, but their relation to BGSV, also to E and H, cannot be determined.

**15. Outline of the Laelius.**

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|---|---|
| Chapter I. | Dedication to Atticus. |
| II.–IV. | Introduction to the Dialogue. |
| V.–XXVI. | Discourse of Laelius on Friendship. |
| | 17–24. Its Value. |
| | 25. Transition. |
| | 26–35. Its Nature. |
| | 36–100. Its Laws. |
| XXVII. | Conclusion. |

1–5. Cicero tells Atticus how their patron Scaevola happened to mention a quarrel between two men who had been close friends. This suggested to Scaevola a conversation about friendship which Laelius had with his two sons-in-law, Scaevola and Fannius. Cicero renders this conversation freely in accordance with the request of Atticus that he write something about friendship. As Cato seemed best suited to speak of old age in the *Cato Maior*, so Laelius, whose relations with Scipio were ideal, seemed best suited to speak on friendship. Cicero suggests to Atticus that the whole speech of Laelius is but a reminder of their own friendship.

6–16. *Fannius.* The people consider you wise, Laelius, according to the standard of the Stoics, and wonder, because contrary to your custom you were absent from the meeting of the augurs, whether you bear the loss of Scipio as a Stoic should. *Scaevola.* I told them that consideration for health prevented your attending.

*Laelius.* You are right, Scaevola, grief ought not to interfere with duty; but, Fannius, you are wrong in ranking any one before Cato in wisdom. I acknowledge my grief

at Scipio's death, but I am comforted with the thought that after a brilliant career he has attained immortality. I agree with our ancestors and with Socrates that the soul is immortal. Therefore it is well with Scipio. The thought that our friendship will be immortal is also a great comfort.

*Fannius.* Now that you have mentioned friendship, we shall be pleased if you will tell us what you think about friendship and the laws that govern it.

*Laelius.* I am unable to give you a philosophical discussion of the subject as the Greek philosophers might, but I will do the best I can to help you to realize that friendship deserves the highest consideration. It can exist only between the good. This term has its ordinary signification, not that given to it by the philosophers. Friendship is stronger than relationship. It consists of oneness of purpose, is based on virtue, and is our choicest earthly possession. It enriches our blessings and lessens our troubles. The loss of it would wreck the world. Its power is everywhere recognized.

25. When Laelius hesitates, Fannius and Scaevola urge him to continue his interesting discussion.

26–35. *Laelius.* Friendship finds its origin, not in advantages sought, but in affection, the highest form of which is found when man is bound to man because of excellence of character. Virtue is admired even in an enemy. Favors given and received strengthen, but do not create, friendship, and the philosophers who ascribe friendship to the desire for reward or pleasure are wrong. Friendships tend to be broken by party lines in politics, marriage arrangements, preferment in office, greed for gain, and by the request of a friend for an improper service.

36–44. How far should one go in aiding a friend? Warning examples of men who have made dishonorable requests are introduced. These difficulties would not arise

if we had to do with ideal men, but we must take men as we find them. The best citizens place patriotism before friendship. Leading citizens are violating this principle and the outlook is serious. When men begin to do wrong, the time has come to leave them; such a course preserves the state. We should give advice and take it in a friendly spirit.

45–55. The opinions of certain Greek philosophers are refuted, viz. that close friendship should be avoided because of the resultant anxiety; and that friendship is sought for the sake of securing assistance. The former course would lead us to give up virtue as well, for that is maintained only with a struggle, while deposed tyrants have proved that friends for gain are not friends at all. How foolish to delight in wealth with all that it affords and not have the greater satisfaction of possessing true friends!

56–61. Three false opinions are refuted and Scipio's criticism of Bias is introduced. Slight deviations from strict rectitude are permissible.

62–66. Care is to be taken in the choice of friends, and only the well-tried should be accepted. Ambition is the severest test of friendship; change of fortune is the next. Other tests of friendship are discussed.

67, 68. Prefer tried friends to the untried, but do not reject the untried if they show promise.

69–76. How to secure a feeling of equality between friends, should that state not exist. In helping a friend, consider your own ability to give and his ability to receive and appropriate. The friendships of maturer years are to be preferred, though the friends of one's youth are not to be neglected. Occasions may arise when for a friend's sake we ought to give up his friendship.

76–100. Friendships of a lower plane must sometimes

be broken, but great tact should be exercised that enmity may not be engendered. The possibility of such a cessation of intimacy makes greater care necessary in forming friendships. Considerations of advantage must not be entertained. There can be no genuine friendship without virtue. The affection should follow the judgment. Friendship is the only relation of which the advantage and importance are universally recognized. Friends must be perfectly frank with each other, both speaking and hearing the truth in a friendly spirit. Flattery, the greatest foe of friendship, must be avoided. It injures most the man who covets it, and is more dangerous when it is disguised.

101–104. Virtue alone forms and preserves friendship. Laelius throughout his life had found this true. His intimacy with Scipio had proved his greatest blessing, and his regret was that they could not pass away together. Virtue and friendship are to be ranked above everything else.

References to Latin Grammars are indicated as follows : —

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|---|---|
| A. & G. . . . . . . . | Allen and Greenough. |
| B. . . . . . . . . . | Bennett. |
| GL. . . . . . . . . | Gildersleeve-Lodge. |
| H. . . . . . . . . . | Harkness (Complete). |
| L. . . . . . . . . . | Lane. |

# M. TVLLI CICERONIS LAELIVS DE AMICITIA

I. 1. Q. Mucius augur multa narrare de C. Laelio socero suo memoriter et iucunde solebat nec dubitare illum

§ 1. For the title, cf. Introd. 3. Note the personal nature and the historical and dramatic value of this introductory chapter.

**1. Q. Mucius augur**: Quintus Mucius Scaevola. Cf. Introd. 6. The Romans used few given names and exercised little ingenuity in inventing others. Numerals (Quintus, Sextus, etc.) were often adopted for the given name (*praenomen*). The names for women were originally adjectives derived from the name of the gens, *e.g.* Terentia, Tullia, Horatia, etc. *Augur*, an important official in the Roman State who, from the flight, notes, or action of birds, from the action of animals, and from the observation of celestial phenomena, interpreted the signs as favorable or unfavorable for the project in hand. The board of augurs originally consisted of three members, but the number was gradually increased until there were sixteen at the time of Julius Caesar. They had great influence in the state, for they could indefinitely defer any proposed action by declaring the auguries unfavorable, whereby the auspices of the magistrates were made unfavorable, and they often used their power to further the schemes of unscrupulous men. For the method of taking the auspices, cf. Smith's *Dict. of Greek and Roman Antiq*. The order *Q. Mucius augur* is usual. Cf. *ad pontificem Scaevolam* below. The chiasmus ("reversing the order of words in corresponding pairs of phrases") helps to distinguish one Scaevola from the other. — 1. **narrare**: 'to tell in a free and easy way of matters of interest.' The choice of this word gives the key for the emotional quality of the introduction. Cf. the effect of *loqui* and *dicere*. — 1. **C. Laelio**: C = Gaius, not Caius. In early Latin the character C represented both a *k*-sound and a *g*-sound. Upon the introduction of the Greek alphabet the Romans felt the need of a new

in omni sermone appellare sapientem; ego autem a patre ita eram deductus ad Scaevolam sumpta virili toga ut, quoad

character to correspond to gamma. To represent this sound, C was still used, but differentiated by a mark, G. The archaic C is retained as an abbreviation for Gaius; also Cn. for Gnaeus. — 2. **memoriter et iucunde**: 'with accurate recollection and in an entertaining way.' Note the balancing of the two terms, an oft-recurring touch of oratorical style. *Memoriter* looks to the speaker; *iucunde* to the effect on the hearers. Cf. *e memoria*, 'from memory,' and Plaut. *Capt.* 249, *si potes memoriter meminisse*. — 2. **solebat**: the placing of *solebat* between the infinitives that depend upon it is called *coniunctio*, *i.e.* the placing of a word or expression between two words, both of which are immediately associated with it. Cf. *Cato Maior*, § 1, *Novi enim moderationem animi tui et aequitatem*. — 2. **nec dubitare**: *non dubitare*, 'not to hesitate,' is regularly followed by the infinitive. *Quin* seldom follows this meaning. Cf. L. 1987. — 2. **illum**: emphatic for *eum*. — 3. **omni sermone**: 'every conversation.' *Sermo*, 'dialogue' or 'conversation,' is a more dignified term than *colloquium*, 'talk.' *Oratio* is sometimes used almost synonymously with *sermo*. Cf. *Cato Maior*, § 62, *Sed in omni oratione*, where Cicero is referring to the dignified dialogue, *Cato Maior*. Cf. Introd. 5, and § 5, *tota disputatio*. — 3. **sapientem**: cf. Introd. 6. — 3. **autem**: the weakness of this adversative particle is shown by its postpositive position. It is often used by Cicero, as here, to call up something regarded as known to the reader or hearer, yet possibly overlooked at the moment and so needing a word of recall, 'I had been, you know, entrusted,' etc. — 4. **ita**: 'with this understanding'; explained by *ut . . . discederem*. — 4. **deductus**: 'entrusted'; a common practice in the education of the Roman youth. The pupil heard his patron's speeches, listened to the advice he gave his clients and, in short, learned how to conduct himself in life from studying in his patron the elements that had contributed to his success. Cf. Tac. *Dialogus*, 34. This is a common practice in England, and is often adopted by American students of law. — 4. **ad Scaevolam**: *i.e.* Quintus Mucius Scaevola, augur. — 4. **sumpta virili toga**: the usual order (*toga virilis*) is inverted to make the age idea more prominent. The age for assuming the *toga virilis* varied from fourteen to sixteen at different times in the history of the state. The ceremony usually took place at the feast of the Liberalia (March 17), when the boy laid aside the purple-bordered toga (*toga praetexta*) of boyhood for the white toga (*toga*

possem et liceret, a senis latere numquam discederem; itaque multa ab eo prudenter disputata, multa etiam breviter et commode dicta memoriae mandabam fierique studebam eius prudentia doctior. Quo mortuo me ad pontificem

*pura*) of manhood. Cf. § 33, *quod summi puerorum amores saepe una cum praetexta toga ponerentur*. In case a man became aedile, censor, or consul, he again assumed the purple-bordered toga. — **4. quoad possem et liceret**: *possem* refers to circumstances directly affecting Cicero; *liceret*, the old age and professional engagements of Scaevola made Cicero's privilege subject to considerable interruption. Cf. *memoriter et iucunde* above. These verbs are subjunctive by attraction; *i.e.* they stand within or are dependent upon another subjunctive clause of which they are regarded as an integral part. Note here the relative richness of Latin in verbs and of English in abstract nouns. In English we should say, 'consistent with my ability and his convenience.' — **5. ut . . . numquam discederem**: the negative is generally found in the introductory particle of negative purpose clauses, e.g. *ne . . . umquam*. *Quoad . . . liceret* softens the statement. — **6. multa . . . dicta**: note the substantival use of the neuter perfect participles which, nevertheless, as participles in form, may be modified by adverbs. *Disputata* was originally an agricultural term (*dis*, 'on both sides' + *putare*, 'to trim,' as of trees and vines), hence to strip a subject of its verbiage, 'to settle.' Cf. § 3, *Eius disputationis sententias memoriae mandavi*. — **6. multa etiam . . . mandabam**: 'many, too, of his pithy and happy sayings I used to learn by heart.' *Breviter* is used with reference to the speaker; *commode*, with reference to the hearer. Cf. *memoriter et iucunde*, above. — **8. prudentia doctior**: another suggestive pair; the young Cicero hoped to be gainer because of the unusual gift of intuition, or insight, which marked Scaevola all his life; *prudentia* (*pro* + *videre*) 'foresight,' 'practical wisdom.' Cicero learned the theory and observed the practice of Scaevola. — **8. Quo**: 'and when he.' The relative pronoun at the beginning of a sentence referring to what precedes is regularly employed where in English we use 'and' with a demonstrative. Cicero uses the ablative absolute as a convenient substitute for conjunctions, because, by expressing more concisely time, cause, condition, etc., it avoids the repetition of introductory particles. — **8. ad pontificem Scaevolam**: cf. Introd. 8. Both were named Q. Mucius Scaevola; *pontificem* and *augur* serve to dis-

Scaevolam contuli, quem unum nostrae civitatis et ingenio et iustitia praestantissimum audeo dicere. Sed de hoc alias; nunc redeo ad augurem.

2. Cum saepe multa, tum memini domi in hemicyclio

tinguish one from the other. *Pontifex*, a member of the priestly college which had general supervision over religious matters. Down to the time of the Julian reform, the pontiffs exercised a great influence in public life by regulating the Roman calendar, thus extending or shortening the period of office of any magistrate. They were consulted in private as well as in public transactions. For their number, term of office, qualifications, etc., consult Smith's *Dict. of Greek and Roman Antiq.*, also Mommsen's *Hist. of Rome*, vol. 1, chapt. 12. — 8. **me . . . contuli**: contrast this with *a patre eram deductus* above. After donning the *toga virilis* he assumes the responsibility for his own education. — 9. **unum . . . praestantissimum**: the superlative may be strengthened by the addition of *unus*, 'preëminently,' usually with a genitive. Trans. 'the one most distinguished,' or, where the sense demands, 'one of the most distinguished'; the former is its usual meaning. Cf. Verg. *A.* 2, 426, *cadit et Rhipeus iustissimus unus*. — 9. **nostrae civitatis**: note that the possessive pronouns regularly follow the nouns they modify. When they precede, it is for contrast or emphasis, *e.g. nostrae* is in implied contrast with the rest of the world, particularly Greece. Cf. § 7, *Athenis unum accepimus*. — 11. **alias**: in the best prose, is equivalent to *alio tempore*, not *alio loco* or *alio modo*, and usually refers to the future; but cf. § 33, where it refers to the present. — 11. **nunc**: is used when contrast in time is desired, as here with *alias*; *iam* is the general word. Cf. § 13, *quae nunc quidem deleta est, tum florebat*.

**2. Cum . . . tum**: 'while I have often heard him talk on many subjects, yet particularly I remember,' etc. The second of the correlative expressions is regularly the stronger. — 1. **saepe multa**: sc. *eum dicere memini*, implied from *in eum . . . incidere*. — 1. **memini . . . in eum . . . incidere**: 'I remember his happening to mention that subject in his conversation.' Past events actually witnessed may be brought vividly before the mind (*repraesentatio*) by the use of *memini* with the present participle or infinitive. The perfect infinitive is also used with *memini* and is sometimes employed even when the narrator is an eyewitness. — 1. **hemicyclio**: (ἡμικύκλιον, 'a semicircle.') A semicircular seat used

sedentem, ut solebat, cum et ego essem una et pauci admodum familiares, in eum sermonem illum incidere qui tum fere multis erat in ore: Meministi enim profecto, Attice, et eo magis quod P. Sulpicio utebare multum cum is tribu-

for conversation or for teaching where the leader of the conversation or the teacher sat at the apex of the curve or on one end where all could see him. Such seats were placed in private houses, and in public or private grounds or on covered walks. They may still be seen at Pompeii and have been discovered along public thoroughfares, where they furnished a resting place for travelers. *In hemicyclio sedentem* continues the tone of § 1, *narrare.* — 2. **ego**: in Latin the pronoun of the first person regularly precedes the second or third. — 2. **una**: lit. 'in one and the same place,' is usually followed by *cum.* Cf. § 33, *amores saepe una* (temporal) *cum praetexta toga ponerentur.* — 2. **admodum**: *modus*, 'limit,' 'to the limit,' 'in a high degree,' 'very'; to be taken with *pauci.* Adverbs usually precede the words they modify. They gain strength by being placed after the modified words. — 3. **tum fere**: 'about that time,' colloquial. *Fere* regularly follows the word it modifies. — 4. **profecto**: (*pro* + *factum*, 'deed'). Cf. the affirmative colloquialism 'for a fact.' The vowel is reduced in rank (from *a* to *e*) because some emphasis is drawn from the main word to the prefix, which to a certain extent shapes the meaning of the compound and which originally took the accent. Cf. *de* + *facio* = *deficio*; *con* + *tango* = *contingo*, etc. — 4. **Attice**: cf. Introd. 4. Notice that in classical Latin prose the vocative never stands at the beginning of a sentence. Cf. §§ 6, 8, 9, etc. In poetry the vocative is often placed at the beginning of a sentence; *e.g.* Verg. *A.* 1, 8, *Musa, mihi causas memora, quo numine laeso.* — 5. **P. Sulpicio utebare**: 'you were on very intimate terms with.' P. Sulpicius Rufus, a celebrated orator, was at first a supporter of the aristocratic party. Later, as tribune of the plebs in 88 B.C., at the instigation of the Marian party, he proposed revolutionary measures, such as the recall of the exiles and the assignment of citizens to tribes. He was opposed by his former friend Pompeius the consul. When Sulla entered Rome, Sulpicius, who had resisted him, was put to death. Atticus's cousin married Sulpicius's brother (Nepos, *Att.* 2, 1). Cicero (*Brutus*, 203) praises Sulpicius as an orator. He is one of the speakers in Cicero's *de Oratore.* The nomen Rufus, 'red,'

nus plebis capitali odio a Q. Pompeio, qui tum erat consul, dissideret, quocum coniunctissime et amantissime vixerat, quanta esset hominum vel admiratio vel querela.

3. Itaque tum Scaevola cum in eam ipsam mentionem

was probably used in the first instance to designate some one with red hair or a ruddy complexion, whence it became a traditional name in the family. Cf. Flaccus, 'lop-eared'; Cicero (*cicer*, 'pea,' 'wart'); Caesar, 'hairy'; Scaevola, 'left-handed,' etc. With *Sulpicio utebare* (*utebaris*), cf. "*uti aliquo amico*, 'to avail one's self of (to enjoy) a man's friendship (to have a friend in him)'"; etc. GL. 407, 3. — 5. **is tribunus plebis**: 'he, as tribune.' Tribunes, as chiefs of the tribes, existed in the state from the earliest times. As the breach between the patricians and plebeians widened, the patricians in 494 B.C. were forced to grant to the plebeians tribunes of their own whose special duty it was to protect the plebeians against the encroaching power of the patricians. The person of the plebeian tribune was sacred and inviolable, and his power was practically unlimited. He was obliged to remain in the city and keep his house open day and night as a place of refuge for any in need of protection. The tribunes appeared in the senate, took part in its deliberations, and could veto the act of the senate or of any magistrate, even the consul. They could also prevent the proposal of laws and the holding of elections. — 5. **tribunus . . . consul**: as such they were the official leaders of the opposite political parties, inasmuch as the consul was traditionally, though not always in fact, patrician. This alienation is a typical illustration of how the Roman man was merged into the Roman officer. — 6. **capitali odio**: 'deadly hatred.' Cf. capital punishment. *Capital* = *facinus quod capitis poena luitur* (*Fest.* p. 37). As a judicial term in civil procedure, *capitalis* refers to the crimes which are punishable with the loss of civil rights, *e.g.* citizenship. — 7. **quocum**: generally refers to a definite person; *quicum* to an indefinite. Cf. § 22 *quicum*. — 8. **vel admiratio vel querela**: 'surprise, shall I call it, or sorrow.' *Vel*, 'take your choice', (*velle* 'to wish'), indicates undetermined choice on the part of the speaker; whereas *aut* gives the hearer a choice determined by the speaker. *Admiratio* in its original signification denotes the shock arising from the unexpected; *querela* gives expression to a deeply seated emotion. In political crises the enmity of such influential men threatened disaster to the state.

3. **tum . . . incidisset**: *tum* not correlative with the following *cum*.

incidisset, exposuit nobis sermonem Laeli de amicitia habitum ab illo secum et cum altero genero, C. Fannio Marci filio, paucis diebus post mortem Africani. Eius disputationis sententias memoriae mandavi, quas hoc libro exposui arbitratu meo; quasi enim ipsos induxi loquentes, ne 'inquam' et 'inquit' saepius interponeretur atque ut tamquam a praesentibus coram haberi sermo videretur.

It refers to Scaevola's happening to mention the rupture between Sulpicius and Pompeius noted in § 2, and is taken up again in *cum . . . incidisset*, 'having happened, I say, to mention.' *In eam ipsam mentionem* = *in eius dissensionis mentionem*. — 2. **Laeli de amicitia**: cf. Introd. 3. — 3. **secum et cum**: cf. § 2, *quocum*, and § 11, *mecum et cum*. — 3. **C. Fannio**: cf. § 1, *C Laeli*, also Introd. 6. — 4. **Africani**: cf. Introd. 7. This gives the date of the imaginary conversation. — 4. **Eius disputationis**: this word carries an implied comment on the discussion, that it was orderly and complete. Cf. § 1, *disputata*. — 5. **sententias**: 'the main points.' — 5. **quas**: 'and these.' Cf. § 1, *quo*. — 5. **hoc libro**: the preposition is omitted because the idea of means is felt to predominate. In Cicero's time the book was a roll of paper made from the papyrus (paper) plant. The pages were at right angles to its length, and were from nine to eleven inches wide. The roll was easily handled by unrolling and rolling as one read. The title was placed on a tag and fastened to the piece of wood around which the book was rolled. Pliny mentions a rare case where a papyrus roll survived two hundred years. Parchment, made from the skins of animals, came into common use for books at a much later time. — 6. **arbitratu meo**: cf. § 1, *nostrae civitatis*. The outline is Scaevola's, but in the wording Cicero follows his own discretion. — 6. **quasi . . . induxi**; *quasi*, 'so to speak,' softens the metaphor in *ipsos induxi*, which here is borrowed from the stage, *i.e.* to introduce an actor or character upon the stage. Cf. Hor. *S.* 1. 2, 20–22, *pater ille*, *Terenti fabula quem . . . inducit*. — 7. **inquit**: introduces direct discourse, stands within the quotation (or at its end), and is to be translated 'said he.' Cicero closely imitates in this sentence the introduction of Plato's *Theaetetus*. Cf. Introd. 10. — 7. **saepius**: 'too frequently.' Note that when the comparative is used without an actual comparison, it is used with reference to an absolute standard. The force is brought out by 'too,' 'unusually,' etc. — 8. **coram**:

4. Cum enim saepe mecum ageres ut de amicitia scriberem aliquid, digna mihi res cum omnium cognitione tum nostra familiaritate visa est. Itaque feci non invitus ut prodessem multis rogatu tuo. Sed ut in Catone Maiore, qui est scriptus ad te de senectute, Catonem induxi senem

'face to face,' an adverb strengthening *a praesentibus*; as a preposition it is used with persons only, and is rare, except in law Latin, until the time of Tacitus.

4. **mecum**: cf. § 2, *quocum*. The repetition of *cum* in this sentence seems inelegant. Many like cases are found in Cicero. — 1. **mecum ageres**: a political expression. *Agere cum populo* (*senatu*, etc.), 'to bring a matter before the people' (senate, etc.) for their approval, 'to plead' or 'negotiate.' Cf. § 96, *agere cum populo*. — 2. **cum . . . tum**: 'not only' . . . 'but also.' Cf. § 2, *cum . . . tum*. — 3. **feci . . . ut prodessem**: Cicero frequently uses this circumlocution, which is probably derived from the common speech. Cf. *Cato Maior*, § 42, *Invitus feci ut L. Flaminium e senatu eicerem*. For the form *prodessem*, cf. Lindsay, Latin Language, p. 590. — 3. **non invitus**: the statement is made emphatic by denying its opposite (litotes). — 4. **rogatu tuo**: ablative of cause. *Tuo*, cf. § 1, *nostrae civitatis*. — 4. **Catone Maiore**: *i.e.* in the book. *Cato Maior* is evidently Cicero's favorite title for the essay on Old Age, which was written late in the year 44 B.C., a few months before the *Laelius*. Cf. Introd. 3. — 4. **Sed ut . . . Scaevola**: for the form of the essay, cf. Introd. 5. He accedes to the wishes of many, but he puts the words into the mouth of one who can speak authoritatively on friendship, as Cato did on old age in the *Cato Maior*. — 5. **qui est scriptus ad te**: cf. *Cato Maior*, § 1, *Nunc autem visum est mihi de senectute aliquid ad te conscribere* ('compose'). — 5. **Catonem**: Cato was a representative Roman of the "good old times." In old age he retained, in a high degree, his mental and physical powers, and the words placed in his mouth by Cicero would carry great weight with the Romans. He was born in 234 B.C. and, having held all the highest offices in the state, died in 149 B.C. He was especially famous as censor, and was known as Cato the Censor. Cicero represents him discussing old age with his young friends Scipio and Laelius in 150 B.C. — the year before his death. His principal writing was a treatise on agriculture (*de Re Rustica*), which, like *Poor Richard's Almanac*,

disputantem, quia nulla videbatur aptior persona quae de illa aetate loqueretur quam eius qui et diutissime senex fuisset et in ipsa senectute praeter ceteros floruisset, sic cum accepissemus a patribus maxime memorabilem C. Laeli et P. Scipionis familiaritatem fuisse, idonea mihi Laeli persona visa est quae de amicitia ea ipsa dissereret

abounded in maxims. He is said to have begun the study of Greek at eighty. — **5. induxi**: cf. § 3, *induxi*. — **6. disputantem**: cf. § 1, *disputata*. — **6. persona**: the mask worn by an actor to enlarge and change his features, and perhaps to give carrying power to his voice. By a transfer *persona* refers to the character assumed (rôle), but never to the individual himself. Cf. § 93, *in Gnathonis persona*. Cicero is fond of introducing references to the stage and to actors. Cf. *pro Arch.* § 17, *Quis nostrum tam animo agresti ac duro fuit, ut Rosci morte nuper non commoveretur? qui cum esset senex mortuus, tamen propter excellentem artem ac venustatem videbatur omnino mori non debuisse.* — **6. de illa aetate**: 'about that period of life,' *i.e.* old age. — **7. qui diutissime . . . floruisset**: note again the verb forms for abstract nouns, 'whose old age was of unusual length and remarkable attractiveness.' Cf. § 1, *quoad possem*, etc. Note the effectiveness of the metaphor when the beauty of bloom (*flos*) is predicated of old age. — **8. praeter ceteros**: 'beyond all others'; *prae ceteris*, 'in comparison with all others'; *ceteri*, 'all the rest'; *reliqui*, 'the part remaining,' implying a subtraction; *alii*, 'others,' not 'the others.' — **8. floruisset**: 'prospered,' in material wealth. Cf. *Cato Maior*, § 8, *Est, ut dicis, Cato; sed fortasse dixerit quispiam tibi propter opes et copias et dignitatem tuam tolerabiliorem senectutem videri, id autem non posse multis contingere* ('happen'). — **9. patribus**: 'fathers,' not ancestors (*maiores*). Scipio died in 129 B.C., and Atticus and Cicero were born in 109 and 106 B.C. respectively. Their fathers would well remember the close friendship of Scipio and Laelius. — **9. maxime memorabilem**: "most primitives in *-ilis* and *-bilis* have a comparative, but no superlative." L. 359, also 360. Cf. § 28, *amabilius*, and § 51, *amabilissimum*. — **11. dissereret . . . disputata . . . meminisset**: *disserere*, 'to give a connected discussion of a theme,' as we say, "He develops his subject well"; *disputo*, cf. § 1, *disputata*. The change in word is necessary because *disserere* lacks a perf. pass. part.; *dissereret* and *meminisset* are both imper-

quae disputata ab eo meminisset Scaevola. Genus autem hoc sermonum positum in hominum veterum auctoritate, et eorum inlustrium, plus nescio quo pacto videtur habere gravitatis; itaque ipse mea legens sic adficior interdum ut Catonem, non me loqui existimem.

5. Sed ut tum ad senem senex de senectute, sic hoc libro ad amicum amicissimus scripsi de amicitia. Tum est

fect tenses. *Memini* is a preteritive verb, *i.e.* perfect in form but present in signification. Cf. *odi* and *novi*. — **12. Genus autem hoc sermonum** = *sermones autem huius generis*. *Sermonum* is genitive of definition. Cf. § 6, *cognomen iam habebat in senectute sapientis;* and § 12, *Quo de genere mortis*. The figure is hypallage: "interchange of constructions." — **13. veterum**: 'men of former times.' *Vetus*, old, but still in existence (cf. veteran); *antiquus*, old, having passed out of existence, *e.g.* *antiqui*, 'the ancients'; *priscus*, old, existing before our time; *pristinus*, old, good old, having existed in our day. But the distinction between these words, while generally correct, is not always observed even among the writers of the best classical period. — **13. auctoritate**: 'influence,' 'weight,' never authority in the sense of 'force.'— **14. nescio quo pacto**: 'somehow'; so also *nescio quo modo*. The verbal force is lost, as it usually is in similar adverbs, *e.g.* *videlicet* (*videre* + *licet*), *scilicet* (*scire* + *licet*), etc. — **15. itaque . . . existimem**; for Cicero's satisfaction with the *Cato Maior*, cf. Introd. 5. In this section and the one following Cicero praises himself, though somewhat more covertly than in the orations. — **15. mea**: sc. *scripta*, referring to the essay on Old Age.— **15. legens**: the present participle can be used only of action that is exactly contemporaneous with the action of the main verb.

**5. Sed . . . amicitia**: the Roman writers were fond of bringing into close proximity words of similar derivation and sound. The figure is tautophony: similarity of sound. *Sed* is not adversative; it marks a transition back to the theme from which a digression was made at *genus autem*. Cf. its original meaning, *se-*, 'apart'; hence here, 'leaving this out.' — **1. ad senem . . . ad amicum**: cf. § 4, *ad te*. Atticus was sixty-five and Cicero sixty-two in 44 B.C., when the essays were written. — **1. tum . . . hoc libro**: we should expect a *nunc* to be correlative with *tum*, and *illo libro* to correspond to *hoc libro*. Cf. *tum . . . nunc* below. Cicero uses *tum* thirty times as

Cato locutus, quo erat nemo fere senior temporibus illis, nemo prudentior; nunc Laelius et sapiens (sic enim est habitus) et amicitiae gloria excellens de amicitia loquetur. Tu velim a me animum parumper avertas, Laelium loqui ipsum putes. C. Fannius et Q. Mucius ad socerum veniunt post mortem Africani; ab his sermo oritur, respondet Laelius, cuius tota disputatio est de amicitia, quam legens te ipse cognosces.

II. 6. *Fannius.* Sunt ista, Laeli; nec enim melior vir

often as *tunc.* — 3. **senior . . . prudentior . . . sapiens . . . amicitiae gloria excellens**: note the chiasmus. *Sapiens* corresponds to *prudentior*, and *amicitiae gloria excellens* to *senior*. *Sapiens*, cf. Introd. 6. — 3. **temporibus illis**: cf. Introd. 2. — 4. **prudentior**: cf. § 1, *prudentia.* — 6. **Tu velim . . . avertas . . . putes**: 'turn your thoughts, if you please, for a time from me, and imagine that Laelius is speaking.' The subjunctive in *avertas* and *putes* expresses mild command, which is further softened by *velim*. *Avertas* and *putes* do not depend upon *velim;* neither is *ut* to be supplied; nor is it a form of conditional sentence. *Velim* merely adds to the command 'I should like to have you.' It is a case of parataxis: coördinate construction standing in juxtaposition. Cf. § 47, *necesse est*, and § 66, *oportet*. Cf., in English, "I wish you would," where the connection between the sentences is purely logical. Notice also the asyndeton, omission of conjunctions. The relation of the clauses is shown by antithesis, that is, by opposition or contrast of parts. The combination of the two is called antithetical asyndeton. — 7. **C. Fannius et Q. Mucius**: cf. Introd. 6. — 8. **ab his sermo oritur**: 'they begin the conversation.' — 9. **cuius . . . de amicitia**: 'he delivers the whole discourse about friendship.' — 9. **te ipse cognosces**: You will be able to recognize yourself and, of course, all the rest will know you are described. *Ipse*, in Cicero, usually agrees with the subject rather than the object of the verb. Cf. § 10, *me ipse consolor*. Note how much information is crowded into this dedicatory chapter. Cf. *Cato Maior*, Chap. I.

6. In the *Laelius*, as in the *Cato Maior*, one of the younger men introduces the conversation. In the *Laelius*, however, the dialogue opens abruptly, and its introduction is less formal than in the *Cato Maior*. Cf. *Cato Maior*, § 4. — 1. **Sunt ista**: 'the statements you

fuit Africano quisquam nec clarior. Sed existimare debes omnium oculos in te esse coniectos unum; te sapientem et appellant et existimant. Tribuebatur hoc modo M. Catoni; scimus L. Acilium apud patres nostros appellatum esse sapientem; sed uterque alio quodam modo, Acilius, quia

make, Laelius, are true.' *Ista* = *quae dicis*. Cf. *Cato Maior*, § 8, *Est ut dicis, Cato*. *Iste*, the demonstrative of the second person, is often used in conversation to take up the thought of the previous speaker. Cf. §§ 8 and 16, also *Cato Maior*, § 8, *Est istud quidem, Laeli, aliquid, sed nequaquam in isto sunt omnia*, 'there is something in what you say, Laelius, but by no means is everything included in your statements.' *Iste* is also often used in a contemptuous sense, especially by lawyers in court. Cf. §§ 18, 47 and Cic. *in Cat.* 1, 29, *unius usuram horae gladiatori isti ad vivendum non dedissem*. Laelius is represented as having praised Scipio, and Fannius concurs in the opinion. — 2. **quisquam**: 'any one' (whosoever) used chiefly in negative and conditional sentences, and in interrogative sentences implying a negative. — 2. **Sed . . . unum**: they gave Laelius the title of philosopher (*te sapientem . . . existimant*), and were interested to see if he bore Scipio's death as a Stoic should. — 3. **oculos in te esse coniectos unum**: *oculos esse coniectos*, lit., 'have been (and still are) fixed.' This use corresponds to the common use of the Greek perfect tense. Note the Latin form for a declarative noun clause. The English would say 'You are yourself an object of general interest.' Cf. § 1, *quoad possem*. — 4. **et existimant**: they not only give you that title but are sincere in thinking you so. — 4. **modo**: a relative term like *nuper*. Cf. our use of 'West' or 'lately.' Cato died in 149 B.C., twenty years before the date assigned to this supposed conversation. — 4. **M. Catoni**: cf. § 4, *Catonem*. — 5. **L. Acilium**: a contemporary of Cato who wrote a commentary (Cic. *de Leg.* 2, 59) on the Twelve Tables, the earliest written code of the Romans. — 6. **uterque**: sc. *sapiens appellabatur*. Cf. § 7, *Te autem*, etc. There is an implied comparison between the wisdom of Acilius and Cato and that of Laelius. — 6. **alio quodam modo**: 'in a somewhat different way.' The use of *quodam* softens the statement *alio . . . modo*, which Cicero considers too strong. Cf. the use of *tamquam*, *quasi*, *ut ita dicam*, etc., to soften metaphors. Cicero is here setting forth the reasons why, in each case, these men were called *sapiens*. Acilius's claim to the title

prudens esse in iure civili putabatur, Cato, quia multarum rerum usum habebat; multa eius et in senatu et in foro vel provisa prudenter vel acta constanter vel responsa acute ferebantur; propterea quasi cognomen iam habebat in senectute sapientis.

7. Te autem alio quodam modo non solum natura et moribus verum etiam studio et doctrina esse sapientem, nec sicut vulgus sed ut eruditi solent appellare sapientem,

(*sapiens*) was based on one accomplishment, his knowledge of civil law; Cato's rested on four circumstances: his diversified experiences, his foresight, his tenacity of purpose, and his ready repartee; whereas Laelius's claim rested on broad culture based on excellent innate ability and character. — 7. **multarum rerum usum**: 'manifold experience.' Cf. Quint. *Instit. Orat.* 12, 11, 23, (*Cato*) *idem summus imperator, idem sapiens, idem orator, idem historiae conditor, idem iuris, idem rerum rusticarum peritissimus fuit.* — 10. **quasi cognomen**: cf. § 3, *quasi*, and § 6, *quodam*. Cf. *Cato Maior*, § 5, *Quocirca si sapientiam meam admirari soletis (quae utinam digna esset opinione vestra nostroque cognomine!) in hoc sumus sapientes.* — 10. **iam . . . in senectute**: *iam* to be taken with *in senectute*, 'already,' as an old man, and 'before his death,' this title was given him. — 11. **sapientis**: cf. § 4, *sermonum*.

7. **Te autem**: Cicero intended this clause to be the object of *existimant*, but becoming involved in the long sentence he paused at *iudicatum*, leaving *Te*, etc., without syntax. The figure is called anacoluthon (ἀν, 'not' + ἀκόλουθον, 'following'): a change of construction which leaves the first part of the sentence broken or unfinished. He recapitulates and makes *hanc esse in te sapientiam* the object of *existimant*. — 1. **natura et moribus . . . studio et doctrina**: the first pair refers to character, the second to culture; *natura*, 'innate ability,' 'natural endowments'; *mores*, 'habits,' hence, 'character' (cf. "Habits make the man"); *studium*, 'zeal,' 'industry,' in intellectual pursuits; *doctrina*, the resultant character, combining, perhaps, all the elements of the preceding terms. — 3. **vulgus**: often used of persons whose characters are so fixed that they do not readily receive instruction or culture, and hence are not good judges of others' attainments. Cf. Hor. *C.* 3, 1, 1–4, *Odi profanum vulgus et arceo . . . Virginibus puerisque canto.* The poet sings

qualem in reliqua Graecia neminem (nam qui septem appellantur, eos, qui ista subtilius quaerunt, in numero sapientium non habent), Athenis unum accepimus, et eum quidem etiam Apollinis oraculo sapientissimum iudicatum; hanc esse in te sapientiam existimant, ut omnia tua in te posita esse ducas, humanosque casus virtute inferiores putes. Itaque ex me quaerunt, credo ex hoc item Scaevola, quonam pacto mortem Africani feras, eoque magis quod proximis Nonis cum in hortos D. Bruti auguris commen-

to boys and girls whose characters he may shape. — 4. **reliqua Graecia**: in anticipatory contrast to *Athenis*. We should expect *Athenis* to precede. *Reliqua* is here equivalent to *cetera*. Cf. § 4, *ceteros*. — 4. **septem**: the seven sages of Greece who flourished about 600 B.C. The list varies with different authorities, but "those usually mentioned are: Cleobūlus, tyrant of Lindus in Rhodes ('Moderation is the chief good'); Periander, tyrant of Corinth ('Forethought in all things'); Pittacus of Mitylene ('Know thine opportunity'); Bias of Priene in Caria ('Too many workers spoil the work'); Thales of Miletus ('To be surety brings ruin'); Chilon of Sparta ('Know thyself'); Solon of Athens ('Nothing in excess,' *i.e.* observe moderation)." Harper's *Dict. of Class. Lit. and Antiq.* — 5. **ista**: viz. their sayings. — 5. **subtilius** (*sub* + *tela*, 'warp'). Probably it referred originally to picking apart the cloth to learn its composition. Here, in a figurative sense, it refers to the quibbling and hair-splitting of the philosophers. Cf. § 3, *saepius*. — 6. **unum**: implying by strong emphasis that he was the only one. The Delphic oracle pronounced Socrates the wisest man because he did not deceive himself by thinking he knew what he did not know. The scholiast on Aristoph. *Nub.* 114, says the decree was: *σοφὸς Σοφοκλῆς σοφώτερος δ' Εὐριπίδης, ἀνδρῶν δ' ἁπάντων Σωκράτης σοφώτατος.* — 8. **hanc esse . . . inferiores putes**: the Stoic belief that man, within certain limits, is maker of his own happiness and that he should not be disheartened by defeat or disappointment. — 10. **hoc . . . Scaevola**: 'Scaevola here,' accompanied by a gesture. — 11. **quonam**: *nam* is intensive and serves, as it were, to italicize or underscore *quo*. Cf. § 8, *quidem*. — 11. **eoque**: sc. *quaerunt*. — 12. **proximis Nonis**: the regular day for the meeting of the augurs. *Proximus*, 'nearest,' gets its meaning 'last' or 'next' from

tandi causa,) ut adsolet, venissemus, tu non adfuisti, qui diligentissime semper illum diem et illud munus solitus esses obire.

8. *Scaevola.* Quaerunt quidem, C. Laeli, multi, ut est a Fannio dictum, sed ego id respondeo, quod animum adverti, te dolorem, quem acceperis cum summi viri tum amicissimi morte, ferre moderate nec potuisse non commoveri nec fuisse id humanitatis tuae; quod autem Nonis

the context. — 12. **hortos**: 'grounds,' a place especially favorable for watching the sky, observing birds, animals, etc., and for consulting together about the phenomena observed. Meissner suggests that they were merely 'practicing.' Cf. *commentari*, 'to prepare a lesson for recitation,' *i.e.* to practice it. — 12. **D. Bruti auguris**: D. Iunius Brutus, consul in 138 B.C. Cf. Cic. *pro Arch.* 11, 27 *Dicemus quidem Brutus, summus vir et imperator*, etc. He received the cognomen Gallaecus from his victory over the Gallaeci in Spain. — 14. **diem . . . obire**: 'to keep an appointment.' In his philosophical writings Cicero does not use *diem obire* in the sense of *diem supremum obire*, 'to die.' *Munus obire*, 'to transact the business on hand.' Note the zeugma, a figure in which one verb is made to stand for two. — 14. **solitus esses**: 'though you had been in the habit.'

8. **Quaerunt quidem . . . multi**: 'they do ask many questions.' *Quidem* is usually not to be translated; its force is shown by stress on the emphasized word or expression. *Quidem* and *ne . . . quidem*, 'not . . . even,' serve merely to emphasize. Cf. § 7, *quonam*. — 1. **C. Laeli**: the use of the praenomen adds formality. Cf. § 100, *C. Fanni et tu, Q. Muci*. — 2. **animum adverti** = *animadverti*. Cf. §§ 27 and 99. — 3. **dolorem**: often used, as here, to refer to grief; also of pain, *dolor capitis*, 'headache'; *dolor lateris*, 'pleurisy,' etc. Cf. § 71, *dolere*, 'to feel hurt,' and § 11, *maerore funeris*. — 3. **cum . . . viri tum**: cf. § 2, *cum . . . tum*. For the *coniunctio*, cf. § 1, *solebat*. — 4. **moderate**: cf. § 2, *admodum*. The Stoics believed that giving expression to the emotions was degrading. Cf. Cic. *Tusc. Disp.* 4, 42. Cf. § 10, *Ego si . . . mentiar*. — 4. **nec potuisse . . . humanitatis tuae**: 'still you could not help being moved, and it was not consistent with your generous nature not to be moved.' *Nec* (*potuisse*) is slightly antithetical. *Humanitatis tuae* is a predicate characterizing genitive. Cf. § 10, *sed se ipsum amantis est*. — 5. **quod**: 'as

in collegio nostro non adfuisses, valetudinem respondeo causam, non maestitiam fuisse.

*Laelius.* Recte tu quidem, Scaevola, et vere; nec enim ab isto officio, quod semper usurpavi, cum valerem, abduci incommodo meo debui, nec ullo casu arbitror hoc constanti homini posse contingere ut ulla intermissio fiat offici.

9. Tu autem, Fanni, quod mihi tantum tribui dicis quantum ego nec agnosco nec postulo, facis amice; sed, ut

to the fact,' as Fannius says, 'that you were not present,' etc. "As Fannius says" is implied in *adfuisses*, a kind of indirect discourse. *Quod* is probably in origin an adverbial accusative. — **6. valetudinem**: 'health,' a so-called *vox media*, *i.e.* its meaning, 'good health,' or 'lack of health,' is determined by the context or by such modifying adjectives as *bona*, *mala*, *tenuis*, etc. Cf. *facinus*, 'deed.' Usually, where no modifying adjectives are employed with these words, they are to be taken in an unfavorable sense. — **8. Recte tu quidem**: sc. *respondes*. *Quidem* emphasizes the whole sentence. — **8. nec enim . . . officio**: note the unflinching loyalty to duty so characteristic of the typical Roman, *e.g.* Regulus. Cf. Horace's ode (C. 3, 3), "Firmness of Purpose on the Just Side." Laelius uses *officium*, 'duty,' 'obligation,' when speaking of his serving on the board of augurs; but Fannius uses a more complimentary term for the same service in § 7 (*munus*). — **9. isto**: cf. § 6, *ista*. — **9. usurpavi** (*usu* + *rapere*, 'to take upon one for one's advantage or disadvantage'); hence, 'assume' or 'meet an obligation.' Render 'I ought not on account of my own personal comfort to have been kept from that duty which I have always met when my health permitted.' — **10. casu**: 'calamity' (*cadere*, 'to fall'). — **10. hoc**: explained by the clause *ut . . . offici*. — **10. nec . . . offici**: repeats in general terms the principles of Stoicism mentioned in § 7. — **10. constanti homini**: 'to a man of firm character.' The qualities of the ideal Roman character were *gravitas constantiaque*. Cf. § 99, *graviores constantioresque*. — **11. contingere**: generally used of what is beneficial, here the reverse; *accidere*, usually used of what is for one's disadvantage. Cf. § 10, *nihil mali accidisse Scipioni puto*; and *casu* above.

**9. autem**: 'too.' Cf. § 8, *Recte tu quidem, Scaevola*. — **1. tantum tribui** = *tantam laudem tribui*. Cf. § 6, *hoc*. — **2. agnosco**: *agnoscere* always denotes subjective knowledge, *e.g.* to have a belief; *cognos-*

mihi videris, non recte iudicas de Catone; aut enim nemo, quod quidem magis credo, aut si quisquam, ille sapiens fuit. Quo modo, ut alia omittam, mortem fili tulit! memineram Paulum, videram Galum, sed hi in pueris, Cato in perfecto et spectato viro.

*cere* denotes objective knowledge. Cf. § 100, (*Virtus*) *quae cum se extulit et ostendit suum lumen et idem aspexit agnovitque in alio.* — **2. facis amice** = *bene facis*, 'you are very kind.' It sometimes means 'I thank you.' — **2. ut mihi videris**: the Latin prefers in such cases the personal construction; the English idiom requires the impersonal. Cf. *Cato Maior*, § 2, *Sed mihi, cum de senectute vellem aliquid scribere, tu occurrebas dignus eo munere quo uterque nostrum communiter uteretur*, 'when I was planning to write something about old age it occurred to me that you,' etc. — **4. quidem**: cf. § 8, *quidem.* — **4. quisquam**: cf. § 6, *quisquam*, and § 54, *miror, si quemquam amicum habere potuit.* — **5. ut alia omittam**: a parenthetical clause of purpose; *alia*, 'proofs of his wisdom.' Cf. the English expressions "to be brief," "to continue." Cicero often uses this expression even when specifying *alia* or its equivalent, *e.g. in Cat.* 3, 8, 18, *Nam ut illa omittam, visas nocturno tempore ab occidente faces ardoremque caeli*, etc. — **5. mortem fili tulit**: Cato's son, M. Porcius Cato, gained distinction, first as a soldier, under his father-in-law, Lucius Aemilius Paulus, at Pydna, and afterwards as a jurist. He died in 152 B.C., when praetor-elect. Cf. *Cato Maior*, § 84, *Quem ego meum casum fortiter ferre visus sum . . . me ipse consolabar existimans non longinquum inter nos digressum et discessum fore.* In this passage Cato's mourning for the death of his son suggests Cicero's grief at the death of his daughter Tullia. Cf. Introd. 2. — **6. memineram Paulum**: L. Aemilius Paulus (230–160 B.C.) was consul in 182 and 168 B.C. and censor in 160. His greatest exploit was the defeat of Perseus, king of Macedonia, at Pydna, in 168 B.C. The triumph celebrated in 167 was the most splendid Rome had yet witnessed. (Cf. histories of Rome.) Two of Paulus's sons, aged respectively twelve and fourteen, died, the one five days before, the other three days after the triumph. Cf. Hor. *C.* 1, 35, 1–4, *O diva* (*Fortuna*), . . . *praesens* . . . *superbos vertere funeribus triumphos.* Horace evidently had in mind Paulus's sad experience. *Memineram*, I recalled (when Cato's son died) the case of Paulus, and had already seen (before Cato's son died) Galus's sorrow. Cf. § 4, *meminisset.* — **6. videram Galum**: Sulpicius Ga-

10. Quam ob rem cave Catoni anteponas ne istum quidem ipsum quem Apollo, ut ais, sapientissimum iudicavit; huius enim facta, illius dicta laudantur. De me autem, ut iam cum utroque vestrum loquar, sic habetote:

lus, consul 166 B.C., predicted an eclipse of the moon before the battle of Pydna, in which he served as military tribune. Cicero says he knew more Greek than any other man of his time, and speaks often of his fortitude at the death of his son, who died at an early age, 166 B.C. — 6. **hi in pueris**: sc. *casum tulerunt*. *In*, 'in the case of.' Cf. § 24, *in re ficta*; § 26, *in re bona*; § 63, *in parva pecunia*. — 7. **perfecto et spectato**: 'mature and favorably known.' Cato's son was forty years old when he died, and had proved his worth in the war against Perseus.

**10. cave . . . anteponas ne . . . quidem**: *cave*, with or without *ne*, and the subjunctive is a less formal prohibition than *noli* with the infinitive. *Cave* is a general prohibition in this case and is equivalent to *cave ne*. A general negation is not destroyed by a following *ne . . . quidem*, *non modo*, or *nec . . . nec*. — 2. **ut ais**: Cicero, when using a proverb, disclaiming authority for a statement, or apologizing for the introduction of an inelegant expression, often introduces *ut* with some form of the verb *aio*. Cf. Cat. 1, 6, 15, *Quot ego tuas petitiones ita coniectas, ut vitari posse non viderentur, parva quadam declinatione et, ut aiunt, corpore effugi!* In this passage he apologizes for a gladiatorial expression. — 3. **huius . . . illius**: *hic* denotes that which is nearer the writer or speaker, or nearer on the written page; *ille*, that which is more remote. But when the former of two ideas is more important and hence uppermost in the writer's mind, *hic* designates 'the former' and *ille*, 'the latter.' Cato is uppermost in the writer's mind, and Socrates is introduced merely to compare him with Cato. Cf. *Cato Maior*, § 68, *At senex ne quod speret quidem habet. At est eo meliore condicione quam adulescens, quod id, quod ille sperat, hic consecutus est; ille vult diu vivere, hic diu vixit.* — 3. **facta . . . dicta**: this antithesis is common in every language. Cf. ἔργα, μὴ ἔπη. — 3. **De me**: 'concerning my own case.' — 4. **ut . . . loquar**: Laelius has replied in inverse order to the addresses of Fannius and Scaevola, and now addresses them both. The parenthetical purpose clause, *ut loquar*, prepares the way for the plural in *habetote*. Cf. *Cato Maior*, § 6, *Atqui, Cato, gratissimum nobis, ut etiam pro Scipione pollicear, feceris*. — 4. **sic habetote**: *sic* here

III. Ego si Scipionis desiderio me moveri negem, quam id recte faciam, viderint sapientes; sed certe mentiar. Moveor enim tali amico orbatus qualis, ut arbitror, nemo umquam erit, ut confirmare possum, nemo certe fuit; sed non egeo medicina, me ipse consolor et maxime illo solacio quod eo errore careo quo amicorum decessu plerique angi solent. Nihil mali accidisse Scipioni puto, mihi accidit, si

looks forward. *Habetote* in the sense of 'consider' belongs rather to the colloquial language. Cf. § 74, *eos habere necessarios*, and § 91, *sic habendum est*. The future imperative of *habere* ('consider'), *scire* and *memini* is used for the present. — 5. **desiderio**: 'grief for the loss of,' *i.e.* the longing one feels for friends or relatives from whom one is separated, or for something once possessed. It often refers to the loss one feels at the death of a relative or friend. Cf. the English 'want.' — 5. **quam id recte**: separating *quam* from *recte* attracts attention to *quam* and even more to *recte*. This is a favorite device with Cicero and is called *traiectio* or hyperbaton. — 6. **viderint sapientes; sed certe mentiar**: 'it is for the philosophers (Stoics) to determine, but (however they may decide) I, at any rate, should be falsifying.' The construction as a whole is broken; *quam . . . sapientes* is parenthetical. *Sed* implies an ellipsis and serves to connect the conclusion (*mentiar*) with both the preceding parenthetical clause and the condition (*si . . . negem*). *Certe*, 'at any rate'; sometimes 'certainly'; *certo*, 'certainly,' and used only with *scire*. Cf. below, *nemo certe fuit*, 'at any rate no one has (ever) been such a friend.' For the thought, cf. § 8, *moderate*. *Viderint* is perfect subjunctive. — 7. **Moveor**: sc. *desiderio*. The position of this verb indicates the strong feeling of Laelius and his resentment of the imputation that he is indifferent to Scipio's death. — 9. **ipse**: cf. § 5, *ipse*. — 10. **errore**: viz. that death is an evil. He believed that the soul was immortal, and consequently that their friendship would continue forever. — 10. **quo amicorum decessu**: *quo* ablative of cause; *decessu* combines the ideas of both the causal ablative and the ablative of time when. — 10. **plerique**: 'very many,' or 'people generally,' not 'most people' (*plurimi*). — 11. **accidisse Scipioni . . . mihi accidit**: note the chiasmus. Cf. § 1, *Q. Mucius augur . . . pontificem Scaevolam*. Cf. § 8, *contingere*. — 11. **si quid accidit**: merely 'if any evil has happened,' a hint that we do not know the

[redacted]



quid accidit; suis autem incommodis graviter angi non amicum sed se ipsum amantis est.

11. Cum illo vero quis neget actum esse praeclare? Nisi enim, quod ille minime putabat, immortalitatem optare vellet, quid non adeptus est quod homini fas esset optare? qui summam spem civium, quam de eo iam puero habuerant, continuo adulescens incredibili virtute superavit, qui

nature of death, but that it is probably a blessing to him who is dead, though a grief to his friends; in this case, to Laelius. — 12. **incommodis**: intentionally contrasted with *mali*. Note the euphemistic way in which he refers to the effect of Scipio's death on himself. — 13. **amantis**: governs both *amicum* and *se ipsum*. Cf. § 8, *humanitatis*.

**11. Cum illo . . . praeclare**: 'but in his case who will deny that it was a life well spent?' Cf. *agere bene* (*male*) *cum aliquo*, 'to treat some one well (badly)'; cf. also § 96, *agere cum populo*. *Actum esse praeclare* is possibly a theatrical term: 'the play has been a brilliant success,' for Cicero often compares life with a drama. Cf. *Cato Maior*, § 64, *ii mihi videntur fabulam aetatis peregisse nec tamquam inexercitati histriones in extremo actu corruisse*. — 2. **Nisi . . . vellet**: 'unless he intended to wish for exemption from death.' *Vellet* is imperfect subjunctive because it gives an ideal condition from the past standpoint. "The Ideal Conditional Sentence represents the matter as still in suspense. The point of view is usually the present. . . . The point of view may be the past. In that case the protasis is found in the Imperfect, very rarely in the Pluperfect Subjunctive, and the apodosis has corresponding forms." GL. 596, 1, 2. *Velle* generally implies a plan or purpose in the wish; *optare*, mere wish or desire, possible or impossible of fulfillment; *sperare*, wish implying the possibility of fulfillment. — 2. **quod . . . putabat**: the antecedent of *quod* is the thought in *immortalitatem . . . vellet*. — 3. **fas esset optare**: 'that heaven opens to human aspiration.' Cf. § 1, *quoad possem*, etc. *Fas* (*fari*, 'to speak'), *i.e.* that which can be mentioned while sacrifice is being made; hence, 'right,' from a religious standpoint, or in the eyes of the gods. Cf. *nefas* and *favete linguis*. *Ius*, 'right,' in the eyes of men. — 4. **de eo iam puero habuerant**: *iam* belongs grammatically with *habuerant*. *Puero* is the emphasized word. Cf. § 10, *quam id recte*. For the thought, cf. Nepos, *Milt*,

consulatum petivit numquam, factus consul est bis, primum ante tempus, iterum sibi suo tempore, rei publicae paene sero, qui duabus urbibus eversis inimicissimis huic imperio non modo praesentia verum etiam futura bella delevit. Quid dicam de moribus facillimis, de pietate in matrem, liberalitate in sorores, bonitate in suos, iustitia in omnes?

1, 1.—5. **continuo adulescens . . . superavit**: *continuo*, 'immediately,' 'straightway'; *continenter*, 'continuously.' Scipio, when seventeen years of age, under the command of his father, L. Aemilius Paulus, distinguished himself at the battle of Pydna (168 B.C.). —7. **ante tempus**: 'before the legal age' (forty-three). A man elected to the consulship when forty-three years of age was said to have attained it *anno suo*. Scipio was elected consul in 147 and 134 B.C., when thirty-eight and fifty-one years of age. — 7. **sibi suo tempore**: 'at a time favorable to himself,' *i.e.* circumstances were such that he had a chance to distinguish himself, but he preserved the state only with the greatest difficulty. *Sibi* is dative of reference. *Sibi suo* gives a colloquial fullness of expression found often in Plautus and Terence.— 8. **sero**: 'late,' and by implication, 'too late.' Cf. *sero sapiunt Phryges*.— 8. **duabus . . . inimicissimis**: Carthage, destroyed in 146 B.C., and Numantia, in 133. Carthage threatened the commerce and maritime supremacy of Rome, and Numantia resisted her armies long and successfully. — 9. **verum etiam . . . delevit**: *i.e.* it seemed as if there were none left to resist Rome's power.—10. **Quid dicam de**: 'what shall I say about?' Cf. *quid loquar de*, 'why should I mention?' The former is a kind of amplification; the latter, a kind of omission or ellipsis. — 10. **moribus facillimis**: 'most genial ways.'— 10. **de pietate in matrem**: Scipio supported his mother Papiria, who was, without any assigned reason, divorced by Aemilius Paulus. *Pietate*, 'filial devotion.'— 11. **liberalitate in sorores**: one was married to the son of Cato the Censor, and was left a widow; the other, to Aelius Tubero, a worthy man who seems to have been burdened with "poor relations." Cf. Plutarch's *Aemilius Paulus*. After the death of his mother, Papiria, Scipio gave the amount of her support to his sisters. — 11. **bonitate in suos**: cf. Cic. *Paradox*, § 48, *Si censenda nobis sit, atque aestimanda res, utrum tandem pluris aestimemus pecuniam Pyrrhi . . . an liberalitatem Africani, qui eius hereditatis Q. Maximo fratri partem suam*

nota sunt vobis. Quam autem civitati carus fuerit, maerore funeris indicatum est. Quid igitur hunc paucorum annorum accessio iuvare potuisset? Senectus enim quamvis non sit gravis, ut memini Catonem anno ante quam est mortuus mecum et cum Scipione disserere, tamen aufert eam viriditatem in qua etiam nunc erat Scipio.

12. Quam ob rem vita quidem talis fuit vel fortuna vel gloria ut nihil posset accedere, moriendi autem sensum celeritas abstulit; quo de genere mortis difficile dictu est;

*concessit?* — 12. **maerore funeris**: *maeror*, 'grief,' whether concealed or shown outwardly; *luctus* refers particularly to the outward manifestation of the feeling, *e.g.* by dress, attitude, etc. For the display of grief at a Roman funeral, cf. *funus*, Smith's Dict. of Greek and Roman Antiq. Cf. also § 4, *sermonum*.—13. **Quid . . . potuisset**: the condition is implied in *paucorum annorum accessio = si diutius vixisset*. *Quid* is an adverbial accusative.— 15. **memini . . . disserere**: Scipio and Laelius were the hearers in the *Cato Maior*. Cicero tries here to give the semblance of reality to that conversation. For the tense of *disserere*, cf. § 2, *incidere*. Cato the Censor died in 149 B.C. *Mecum et cum*, cf. § 3, *secum et cum*. — 17. **nunc**: used instead of *tum* which might refer to Scipio's condition at the time of the conversation (150 B.C.). Scipio had died only a few days before Laelius is supposed to make this remark.

**12. quidem**: emphasizes *vita* to show more clearly its contrast with *moriendi* below. Cf. § 8, *quidem*. — 1. **vel . . . vel**: cf. § 2, *vel . . . vel*. Some would consider Scipio's achievements the result of chance (*fortuna*), while others would consider that he won and deserved all his fame (*gloria*). *Fortuna* and *gloria* are ablatives of specification. — 2. **accedere**: *i.e.* to his fame or fortune. — 2. **moriendi . . . abstulit**: cf. *Cato Maior*, § 74, *sensus moriendi aliquis esse potest*. After a particularly stormy day in the senate, in 129 B.C., Scipio, intending to prepare a speech for the next day, was accompanied home by the senate and a great number of men interested in the proposed agrarian law. The next morning, however, he was found dead in his bed. Some thought he had been murdered and others that he died a natural death. The fact that no investigation was made lends credence to the former opinion. The party in power did not wish to know the cause of his death. — 3. **mortis**: cf. § 4, *sermonum*. —

quid homines suspicentur, videtis; hoc vere tamen licet dicere, P. Scipioni ex multis diebus, quos in vita celeberrimos laetissimosque viderit, illum diem clarissimum fuisse cum senatu dimisso domum reductus ad vesperum est a patribus conscriptis, populo Romano, sociis et Latinis, pridie quam excessit e vita, ut ex tam alto dignitatis

3. **difficile dictu est**: *i.e.* nothing definite was known about it, or he hesitated to confirm or refute public rumors. In § 41 he speaks more plainly. Cf. Cic. *de Fato*, § 18, *Sic si diceretur morietur noctu in cubiculo suo vi oppressus Scipio, vere diceretur; id enim fore diceretur quod esset futurum.* Cicero evidently believed that Scipio was murdered. — 4. **quid homines suspicentur, videtis**: people suspected that he was poisoned by his wife, Sempronia, or by partisans of C. Gracchus, M. Fulvius Flaccus, and C. Papirius Carbo, whom Scipio had opposed in the senate the last day of his life. — 5. **celeberrimos**: 'most festive'; lit. 'most attended by crowds.' In Cicero, *celeber* is not applied to persons. — 7. **domum reductus**: both as a protection and a sign of respect. The homes of the leading citizens were on the Esquiline hill. Cf. *Cato Maior*, § 63, *Haec enim ipsa sunt honorabilia quae videntur levia atque communia: salutari, appeti, decedi, adsurgi, deduci, reduci, consuli,* "to be greeted, to be courted, to have way made for one in the throng, to have people rise out of respect, to be accompanied down from your house to the forum, to be accompanied back home again, to be consulted.' — 7. **ad vesperum**: 'at nightfall.' *Sub vesperum*, 'towards evening,' or 'just after nightfall,' gets its meaning from the context. — 8. **patribus conscriptis, populo Romano, sociis et Latinis**: *patres conscripti*, the expression originally was *patres et conscripti*, probably referring to the admission of certain plebeians into the senate as *conscripti*. Later the distinction was lost and all were called Fathers Conscript (Senators). *Populo Romano*, only the partisans of Scipio; *sociis et Latinis*, taken together as one of the three groups mentioned. Cicero, in a series of terms, leaves out all conjunctions (asyndeton), or puts them all in (polysyndeton), or joins the last two by *-que*. Had *sociis* and *Latinis* formed separate groups, Cicero would have omitted *et*. — 9. **alto dignitatis gradu**: the metaphor of a ladder, on whose topmost round Scipio stood that day; so near heaven did the Romans rank attainment of civic supremacy. —

gradu ad superos videatur deos potius quam ad inferos pervenisse.

IV. **13**. Neque enim assentior iis qui haec nuper disserere coeperunt, cum corporibus simul animos interire atque omnia morte deleri; plus apud me antiquorum auctoritas valet, vel nostrorum maiorum, qui mortuis tam religiosa iura tribuerunt, quod non fecissent profecto si nihil ad eos

10. **deos** = *qui dii sunt*, in apposition, and explanatory of *superos;* not to be taken with *inferos*, referring to *manes*, 'shades.' Laelius's eulogy closes with a veritable deification of Scipio. The Romans traditionally believed that every good man went to the lower world, where the soul was at peace. It was believed that some were translated to the realms of the gods without dying. Cf. Livy, 1, 16.

**13**. **iis**: the Epicureans, whose materialistic philosophy was introduced into Rome about 150 B.C. — 1. **haec**: explained by the infinitives *interire* and *deleri*. — 1. **nuper**: cf. § 6, *modo*. — 2. **cum corporibus . . . deleri**: the Latin prefers the plural (generic) when reference is made to souls (*animi*) or bodies (*corpora*), *i.e.* they are mentioned collectively. Cf. *Cato Maior*, § 80, *animos, dum in corporibus essent*, and § 77, *Sed, credo deos immortales sparsisse animos in corpora humana. Ex corpore* below is used adverbially, and is about equivalent to *foras*, 'away.' *Deleri*, 'to be brought to an end.' — 3. **antiquorum auctoritas**: 'the authority (example) of the ancients.' Cf. § 4, *veterum* and *auctoritate*. — 4. **nostrorum maiorum**: cf. § 1, *nostrae civitatis*. — 4. **religiosa**: 'full of reverence'; translate as an adverb, 'reverentially,' with *tribuerunt*. — 5. **quod non fecissent . . . si . . . arbitrarentur**: sometimes in clauses contrary to reality in past time the imperfect subjunctive is used. When so used it represents a continued state of mind. So here had they not always cherished the opinion? We should expect the imperfect where we find *tribuerunt*, but the perfect is used as if the fathers had assigned these funeral rites by a single act of legislation, and *fecissent* follows naturally. By the time *arbitrarentur* is reached the writer realizes the necessity of representing the continuity of the observance of these rites and resorts, even in a past contrary to fact, to the imperfect tense. 'They gave them funeral rites (single past act), which they would not have done (single and definite past act) had it not been their

pertinere arbitrarentur, vel eorum qui in hac terra fuerunt magnamque Graeciam, quae nunc quidem deleta est, tum florebat, institutis et praeceptis suis erudierunt, vel eius qui Apollinis oraculo sapientissimus est iudicatus, qui non tum hoc, tum illud, ut in plerisque, sed idem semper, animos hominum esse divinos, iisque, cum ex corpore excessissent, reditum in caelum patere, optimoque et iustissimo cuique expeditissimum.

conviction (and therefore a lasting state of mind) that,' etc. Cf. *Cato Maior*, § 19, *num igitur, si ad centesimum annum vixisset, senectutis eum suae paeniteret?* For the thought, cf. *Cato Maior*, § 82, *Nemo umquam mihi, Scipio, persuadebit aut patrem tuum Paulum . . . aut multos praestantis viros, quos enumerare non est necesse, tanta esse conatos, quae ad posteritatis memoriam pertinerent nisi animo cernerent posteritatem ad se ipsos pertinere;* and *pro Arch.*, § 29.—6. **qui in hac terra fuerunt**: the Pythagoreans, who had a school of philosophy at Crotona in the fifth century B.C. They were alien and transient residents in contrast to *nostrorum maiorum* above. Cf. *Cato Maior*, § 78, *Audiebam Pythagoram Pythagoreosque, incolas paene nostros, qui essent Italici philosophi quondam nominati, numquam dubitasse, quin ex universa mente divina delibatos animos haberemus*, 'never doubted that we have minds derived from the great soul of the universe.'—7. **nunc quidem deleta est**: *deleta*, an exaggeration of Cicero, for even in his day the cities of Magna Graecia were extant, though of less importance than in former centuries.—7. **tum florebat**: 'but at that time was prosperous,' antithetical asyndeton.—8. **institutis et praeceptis**: 'by political and philosophical principles.'—8. **erudierunt**: note the metaphor.—8. **vel eius**: *i.e.* Socrates. Cf. § 7.—9. **tum hoc, tum illud**: in his search for truth Socrates adopted the position of an inquirer, and so might be found at times on exactly opposite sides of the same argument, his desire being to obtain truth through the comparison of views.—10. **sed idem semper**: sc. *dicebat*.—10. **animos**: cf. *cum corporibus* above.—11. **esse . . . patere**: explanatory of *idem*. *Reditum*, note the force of *re*.—13. **expeditissimum**: note the metaphor. Throughout this section Cicero is using the same authorities he followed in the *Cato Maior*, §§ 78–83, or is continuing the same line of thought. Cf. Introd. 5.

**14.** Quod idem Scipioni videbatur, qui quidem, quasi praesagiret, perpaucis ante mortem diebus, cum et Philus et Manilius adesset et alii plures, tuque etiam, Scaevola, mecum venisses, triduum disseruit de re publica; cuius disputationis fuit extremum fere de immortalitate animorum, quae se in quiete per visum ex Africano audisse dicebat. Id si ita est, ut optimi cuiusque animus in morte facillime evolet tamquam e custodia vinclisque corporis, cui censemus

**14. videbatur**: 'seemed true,' *i.e.* the reasons for believing the soul immortal. — 1. **qui quidem**: 'he who.' *Quidem* strengthens the relative *qui* that it may be carried over the many clauses to *triduum disseruit*. Cf. § 8, *quidem*. — 2. **praesagiret**: 'as if he had a premonition.' Cf. Cic. *de Divinatione*, 1, 65. *Is igitur qui ante sagit quam oblata res est dicitur praesagire, id est, futura ante scire.* — 2. **Philus et Manilius**: L. Furius Philus was consul in 136 B.C., and M'. Manilius in 149 B.C. Both were men of culture and members of the Scipionic circle. Cf. Introd. 8. They appear as speakers in Cicero's treatise on the state (*de Re Publica*), the last book of which contains, among other discussions, the discussion of the immortality of the soul (*Somnium Scipionis*). Of the six books composing this treatise scarcely a third part is extant. Cicero wrote it in dialogue form, and introduced as the principal speakers Scipio Africanus Minor and Laelius. He drew largely from Plato, Aristotle, Polybius, etc., as well as from his own political experience, in picturing an ideal state. — 3. **adesset**: singular because they formed one company. Cf. Caes. *B. G.* 1, 1, 1, *Gallos ab Aquitanis Garumna flumen, a Belgis Matrona et Sequana dividit.* Cf. § 19, *probetur.* — 4. **triduum**: *i.e.* during parts of three days. — 4. **disputationis**: cf. § 5, *disputatio.* — 5. **fere**: with *extremum.* Cf. § 2, *tum fere.* — 6. **quae**: a sort of apposition with *extremum*, and plural because it refers to the thoughts contained in the latter part of the *de Re Publica* (*extremum fere*). Cf. *Cato Maior*, § 7, *interfui querelis . . . quae . . . deplorare solebant.* — 6. **in quiete**: *in somno.* — 6. **Africano**: the elder Africanus. — 7. **optimi cuiusque animus in morte**: 'all good men's souls at death.' — 8. **tamquam e custodia vinclisque corporis**: cf. § 3, *quasi. Vinclis* (*vinculis*), this contraction is called syncope: the omission of a letter or letters within a word. *Vinculum*, 'bond,' denotes a stricter confinement than *custodia.* Cf.

cursum ad deos faciliorem fuisse quam Scipioni? Quocirca maerere hoc eius eventu vereor, ne invidi magis quam amici sit. Sin autem illa veriora, ut idem interitus sit animorum et corporum nec ullus sensus maneat, ut nihil boni est in morte, sic certe nihil mali; sensu enim amisso, fit idem, quasi natus non esset omnino, quem tamen esse natum et nos gaudemus et haec civitas dum erit laetabitur.

*Cato Maior*, § 81, *Ex quo intellegitur quales futuri sint, cum se plane corporis vinculis relaxaverint.*— 8. **e custodia vinclisque corporis, cui censemus cursum**: notice the alliteration. This is not so common or so elaborate in the classical as in the ante-classical period of Roman literature. Cf. *Cato Maior*, § 38, *Ita sensim sine sensu aetas senescit. Censemus*, instead of the usual *censetis*. — 10. **maerere hoc eius eventu**: 'to grieve at such a fate as his,' subject of *sit*. — 10. **Vereor ne**: in such cases = 'I think,' 'I am sure.' — 10. **invidi**: adjective used as a substantive. Cf. *Cato Maior*, § 47, *Cupidis enim rerum talium odiosum fortasse et molestum est carere*. Cf. § 8, *humanitatis*. — 11. **illa**: sc. *sunt*; refers to *haec* (§ 13) and is explained by the clause *ut . . . sit*. A verb in the indicative is often omitted in short, impassioned clauses and in proverbs. Cf. § 79, *praeclara rara*. In the classical period a verb in the subjunctive in such cases must be expressed.— 12. **ut nihil boni . . . sic certe nihil mali**: grim humor. Cf. *Cato Maior*, § 85, *Sin mortuus, ut quidem minuti philosophi censent, nihil sentiam, non vereor, ne hunc errorem meum philosophi mortui irrideant*, *i.e.* if I am not conscious after death, they, too, will not be conscious and cannot make fun of my philosophy. — 13. **sensu . . . amisso**: an ablative absolute with conditional force. — 14. **quasi natus . . . esset**: *quem* makes it clear that the subject of *natus esset* is some pronoun (*is*, *ille*) referring to Scipio. The rule of the sequence of tenses requires the perfect subjunctive, but the sense of unreality, which is prominent here, leads to the use of the pluperfect. "The tenses in conditional sentences of comparison follow the rule of sequence rather than the ordinary use of the conditional. But occasionally the sequence is violated out of regard to the conditional." GL. 602 and Rem. 1. — 15. **gaudemus . . . laetabitur**: in general, *gaudere* refers to the sensation; *laetari*, to its outward expression. In this passage the distinction is not observed.

**15.** Quam ob rem cum illo quidem, ut supra dixi, actum optime est, mecum incommodius, quem fuerat aequius, ut prius introieram, sic prius exire de vita. Sed tamen recordatione nostrae amicitiae sic fruor ut beate vixisse videar, quia cum Scipione vixerim, quocum mihi coniuncta cura de publica re et de privata fuit, quocum et domus fuit et militia communis et, id in quo est omnis vis amicitiae, voluntatum, studiorum, sententiarum summa consensio. Itaque non tam ista me sapientiae, quam modo Fannius commemoravit, fama delectat, falsa praesertim, quam quod amicitiae

**15. Quam . . . optime est**: for the thought, cf. § 11. — **2. quem fuerat aequius**: "Certain verbs and verbal expressions denoting ability, duty, propriety, necessity, and the like, mostly with an infinitive, are regularly put in the indicative, even when the action of the infinitive is not performed." L. 1495. This fact is due to the meaning of such expressions. They do not need the subjunctive to bring out the modal idea. The pluperfect carries it back before the death of Scipio, *i.e.* at that time 'it would have been,' etc. — **3. recordatione**: *memoria*, unconscious act of memory; *e.g.* to think of Cicero as a character in history; *recordatio*, conscious effort in recalling; *e.g.* to call to mind dates and events in Cicero's life. *Recordatio* also expresses emotional satisfaction in the act of recalling. Cf. *Cato Maior*, § 9, *multorumque bene factorum recordatio iucundissima est*. For the case, cf. § 2, *Sulpicio*. — **4. videar**: sc. *mihi*, 'I think.' With the passive of *videre* a dative is always expressed or understood. — **5. quia . . . vixerim**: subjunctive by attraction because dependent upon the result clause *ut . . . videar*. — **5. cum . . . quocum . . . quocum**: notice that Cicero avoids the further repetition of *quocum* at the close of this sentence. — **5. de publica re**: refers to their official life, *i.e.* their administration of affairs; *re publica*, 'the state.' — **6. domus . . . militia communis**: *i.e.* they visited often in each other's homes, and perhaps shared the same tent when Laelius was an officer under Scipio in the war against Carthage. For the thought, cf. § 103. — **7. omnis vis**: 'every vital principle'; *vis*, 'power actively exerted'; *robur*, 'power of resistance,' 'latent power.' — **7. voluntatum . . . sententiarum**: the plural of abstract nouns implies particular manifestations of that quality. Cf. § 23, *dissensionibus*;

nostrae memoriam spero sempiternam fore, idque eo mihi magis est cordi quod ex omnibus saeculis vix tria aut quattuor nominantur paria amicorum; quo in genere sperare videor Scipionis et Laeli amicitiam notam posteritati fore.

*Fannius*. **16**. Istuc quidem, Laeli, ita necesse est. Sed quoniam amicitiae mentionem fecisti et sumus otiosi, pergratum mihi feceris, spero item Scaevolae, si quem ad

§ 35, *discidia*, etc. — 9. **modo**: cf. § 6. — 10. **falsa praesertim** = *praesertim cum falsa sit*. — 11. **idque eo mihi magis est cordi**: 'and this pleases me all the more.' *Mihi* is dative of reference. *Cor*, the seat of the feelings; *cordi est alicui*, 'it lies at one's heart,' 'is pleasing,' or 'dear'; *cordi* was to Cicero an indeclinable adjective. — 12. **vix**: 'but.' — 13. **paria amicorum**: the pairs are: Theseus and Pirithous, Achilles and Patroclus, Orestes and Pylades, Damon and Pythias (Phintias). — 13. **quo in genere . . . fore**: tautological, simply repeating *amicitiae . . . fore* above. Redundancy is characteristic of the spoken as contrasted with the written language. — 14. **sperare videor**: sc. *mihi*. 'I flatter myself with the hope.'

**16. Istuc . . . ita necesse est**: 'yes, what you say (*istuc*), Laelius, is true.' Cf. § 6, *ista*. "A positive answer is expressed by some emphatic word of the question, repeated with such change as the context may require." L. 1512. *Ita* is a ratification of what Laelius has said. — 1. **Sed quoniam**: marks the turn from the eulogy of Scipio to the discussion of friendship. — 2. **otiosi**: 'free from public business.' The Roman citizen considered himself busy (*occupatus*) only when engaged in the business of state; at other times he was free (*otiosus*) to engage in other pursuits. Cf. § 86, *et ii, qui suum negotium gerunt otiosi*, where *suum negotium* (*nec-otium*), private business, is intentionally contrasted with *otiosi*. — 3. **feceris . . . si . . . disputaris**: translate by the simple future. Latin is more exact in its use of tenses than English. The future perfect in both the clauses denotes that their time is contemporaneous. *Disputaris* (*disputaveris*), cf. § 14, *tamquam . . . corporis*. Cf. *Cato Maior*, § 6, *Atqui, Cato, gratissimum nobis . . . feceris, si . . . multo ante a te didicerimus, quibus facillime rationibus ingravescentem aetatem ferre possimus*; also Introd. 5. — 3. **quem ad modum**: 'as.' —

modum soles de ceteris rebus cum ex te quaeruntur, sic de amicitia disputaris quid sentias, qualem existimes, quae praecepta des.

*Scaevola.* Mihi vero erit gratum; atque id ipsum cum tecum agere conarer, Fannius antevertit. Quam ob rem utrique nostrum gratum admodum feceris.

V. 17. *Laelius.* Ego vero non gravarer, si mihi ipse confiderem; nam et praeclara res est et sumus, ut dixit Fannius, otiosi. Sed quis ego sum? aut quae est in me facultas? doctorum est ista consuetudo, eaque Graecorum,

4. **soles**: cf. § 2, *ut solebat.* — 4. **ceteris**: cf. § 4, *ceteros.* — 5. **quid sentias, qualem existimes, quae praecepta des**: these three clauses constitute the topics for the development of the discussion; *quid sentias*, 'your estimate' of friendship, *i.e.* its value, §§ 17–24; *qualem existimes*, *i.e.* its nature, §§ 26–35; *quae praecepta des*, *i.e.* its laws, §§ 36–100. Cf. *Cato Maior*, § 15, *Etenim cum complector animo, quattuor reperio causas, cur senectus misera videatur*. Cf. Introd. 5. Note the verbs used to express abstract ideas. Cf. § 1, *quoad posset.* — 7. **Mihi vero**: 'yes, indeed, so far as I am concerned.' Cf. the subordinated *mihi* (*pergratum mihi feceris*) above. — 8. **tecum agere**: cf. § 4, *mecum ageres.* — 8. **antevertit**: the metaphor is from the chariot race, one driver turning before (*antevertere*) another the posts (*metae*) at the ends of the low wall (*spina*) which divided the course longitudinally and around which the chariots were driven several times. Cf. Hor. *C.* I. 1, 4–5, *iuvat metaque fervidis evitata rotis.* — 9. **utrique nostrum**: "With nouns, *quisque*, 'each,' 'every,' and *uterque*, 'each,' 'both,' generally agree as adjectives, but with pronouns they are generally used substantively and take the partitive genitive, though in the case of *uterque*, agreement is not uncommon." H. 442, 4. — 9. **admodum**: cf. § 2, *admodum.* — 9. **feceris**: sc. *si de amicitia disputaris.*

**17. ipse**: cf. § 5, *ipse.* — 2. **praeclara res est et sumus . . . otiosi**: 'the subject is unusually (*prae*) good,' etc. Note the chiasmus. Cf. § 1, *Q. Mucius augur.* — 3. **quis ego sum**: a formula of modesty. The tone of the whole section is natural and in keeping with its colloquial nature. — 3. **quae . . . facultas**: 'what fitness have I' (for discussing this subject)? — 4. **doctorum . . . Graecorum**: *eaque*, 'and that too,' is emphatic,

ut iis ponatur de quo disputent quamvis subito; magnum opus est egetque exercitatione non parva. Quam ob rem quae disputari de amicitia possunt, ab iis censeo petatis qui ista profitentur; ego vos hortari tantum possum ut amicitiam omnibus rebus humanis anteponatis; nihil est enim tam naturae aptum, tam conveniens ad res vel secundas vel adversas.

18. Sed hoc primum sentio, nisi in bonis amicitiam esse

taking up the idea of aspersion in *ista consuetudo*. *Graecorum* is a substantive. By implication, Laelius says he is neither a philosopher nor a Greek. The Sophists professed to be able to argue on either side of any question without preparation. The study of the Greek language and Greek philosophy was unpopular with the masses at Rome in Laelius's time, and Cicero makes Laelius disclaim familiarity with their practices and even with their names. — 4. **ista**: 'what you propose.' Cf. § 6, *ista*. — 5. **ponatur**: sc. *id*, 'topic.' — 5. **quamvis subito**: "*quamvis* or *quam vis* is used as an indefinite adverb, 'as much as you please,' and is often joined with an adjective, or other adverb to take the place of a superlative." L. 1903. — 6. **opus**: 'undertaking'; *opus*, a task or a finished product; *e.g.* a work of art; *opera*, the labor that produces the work of art; *labor*, drudgery, painful toil. — 6. **non parva**: cf. § 4, *non invitus*. — 7. **ab iis censeo petatis**: *censeo* is introductory, and *petatis* is the imperative subjunctive, 'ask them, that's my advice.' For the parataxis, cf. § 5, *velim*. *Censere*, 'to be of the opinion,' after deliberation; *sentire*, 'to have an impression,' *e.g.* to think it is so. Cf. § 18, *sentio*. — 8. **ista**: *i.e. quamvis subito disputare posse*. — 8. **vos hortari tantum possum**: Laelius does not intend to discuss the philosophy of friendship, but merely to give some practical hints about it. — 9. **omnibus rebus humanis**: 'earthly blessings.' The colloquial character of the discourse appears in this violation of the strict laws of comparison; Laelius ought to say *omnibus ceteris rebus*. — 10. **naturae aptum . . . conveniens ad res**: with *aptus*, the dative is more common than *ad* with the accusative; nouns denoting persons are always in the dative. Cf. § 29, *ad amicitiam esset aptissimus*. With *conveniens*, the dative is far more common than *ad* and the accusative. Note the chiasmus.

**18. Sed**: Laelius interrupts his train of thought to determine the bounds of friendship before at-

non posse; neque id ad vivum reseco, ut illi qui haec subtilius disserunt, fortasse vere, sed ad communem utilitatem parum; negant enim quemquam esse virum bonum nisi sapientem. Sit ita sane; sed eam sapientiam interpretantur quam adhuc mortalis nemo est consecutus, nos autem ea quae sunt in usu vitaque communi, non ea quae finguntur aut optantur, spectare debemus. Numquam ego dicam C. Fabricium, M'. Curium, Ti. Coruncanium, quos sapientes

tempting to define friendship itself. — 1. **sentio**: cf. § 17, *ab eis censeo petatis*. — 1. **nisi in bonis**: *i.e.* no friendship without virtue. Cf. § 14, *invidi*, and § 65, *nisi inter bonos*. — 2. **neque id ad vivum reseco**: *i.e.* I do not overdo the matter, as the philosophers do who go to the bottom of such questions; and their theory, while good, is not very practical. The metaphor is taken from surgery; possibly from cutting the finger-nails. *Vivum*, 'quick,' cf. "quick and dead." *Neque = sed non*. — 2. **subtilius disserunt**: corresponds to *ad vivum reseco* above. Cf. § 7, *subtilius*. — 3. **ad communem utilitatem**: 'for practical purposes.' The utilitarian and practical side of the Roman appears repeatedly in this dialogue in contrast with the theoretical and speculative views of the philosophers and the Greeks. — 4. **nisi sapientem. Sit ita sane; sed eam sapientiam**: notice the repetition of the sibilant. Cf. § 14, *e custodia*. *Sit ita sane*, 'granted,' *i.e.* that no one is good except the wise, 'yet,' etc. *Eam sapientiam quam*, for *id sapientiam quod*. The change of gender is due to attraction. "The demonstrative pronoun is commonly attracted into the gender of the predicate." GL. 211, n. 5. — 6. **mortalis nemo**: *nemo = nullus*. In Cicero, *mortalis* (substantive) is generally used only with *nemo*, *multi*, *omnes*, *cuncti*; by earlier writers *mortales* is used for *homines*. *Nemo* is sometimes used apparently as an adjective. — 7. **in usu vitaque communi**: 'in practical and every-day life,' *i.e.* practical as opposed to theoretical (*quae finguntur aut optantur*) wisdom. — 9. **C. Fabricium**: Gaius Fabricius Luscinus, one of the most popular heroes in Roman history, was equally successful in war and diplomacy. He resisted all attempts of Pyrrhus to bribe him, and, when a traitor made overtures to poison Pyrrhus, he, without hesitation, informed Pyrrhus of the plot. He fought against Pyrrhus (281–275 B.C.), and was one of the peace commissioners sent to treat with him. While at Pyrrhus's court he was astounded at the doctrine of

nostri maiores iudicabant, ad istorum normam fuisse sapientes. Quare sibi habeant sapientiae nomen et invidiosum et obscurum; concedant ut viri boni fuerint. Ne id quidem facient, negabunt id nisi sapienti posse concedi.

19. Agamus igitur pingui, ut aiunt, Minerva. Qui ita

Epicurus. Cf. *Cato Maior*, § 43. As censor in 275 B.C., he expelled a senator for having ten pounds of silver plate. To show him the greatest possible respect, the state buried him within the pomerium, although that was forbidden by the law of the Twelve Tables. Fabricius and Curius are mentioned together in § 28. Cf. also § 39. — 9. **M'. Curium**: the most distinguished of the Curii was given the cognomen Dentatus because he was born with teeth. He was consul in 290, 275, and 274 B.C. and censor in 272. Cf. *Cato Maior*, § 55, *Curio ad focum sedenti magnum auri pondus Samnites cum attulissent, repudiati sunt; non enim aurum habere praeclarum sibi videri dixit, sed iis, qui haberent aurum, imperare.* He conquered the Samnites in the third Samnite war. Pliny (*N. H.* 16, 38, 185) says that his integrity was such that he was able to swear that he had touched nothing of all the spoil he had taken except a beech cup with which to sacrifice. Originally M was written /V\/, which was gradually reduced to M. The apostrophe is a trace of the fifth stroke of the earlier form, and is retained in M'. (Manius) to distinguish it from M. (Marcus). Cf. § 1, *C. Laelio.* — 9. **Ti. Coruncanium**: fought successfully against Pyrrhus and the Etruscans. He was the first plebeian pontifex maximus (254 B.C.), and was even more famous as a jurist than as a general. Cf. *Cato Maior*, § 27, *Sex. Aelius ... Ti. Coruncanius ... P. Crassus ... quorum usque ad extremum spiritum est provecta prudentia.* — 10. **nostri maiores**: cf. § 1, *nostrae civitatis.* — 10. **istorum**: in a slightly contemptuous sense. Cf. § 6, *ista*, and Cic. *in Cat.* 1, 29, *unius usuram horae gladiatori isti ad vivendum non dedissem.* — 11. **sibi habeant**: a formula of divorce among the Romans was *tuas res tibi habeto.* — 11. **invidiosum**: *i.e.* it exposes one to the *invidia* of the vast majority who cannot attain to that title. — 12. **concedant ut ... fuerint**: the perfect subjunctive here denotes an admitted fact. *Concedere* with the infinitive gives permission to do something. Note the antithetical asyndeton. — 12. **Ne id quidem**: cf. § 8, *quidem.*

**19. pingui, ut aiunt, Minerva**: Minerva gave skill and wisdom. To act *pingui Minerva* is to act clumsily. *Pinguis*, 'fat,' 'dull,' and *tenuis*, 'thin,' 'keen,' are

se gerunt, ita vivunt ut eorum probetur fides, integritas, aequitas, liberalitas, nec sit in iis ulla cupiditas, libido, audacia, sintque magna constantia, ut ii fuerunt modo quos nominavi, hos viros bonos, ut habiti sunt, sic etiam appellandos putemus, quia sequantur, quantum homines possunt, naturam optimam bene vivendi ducem. Sic enim mihi perspicere videor, ita natos esse nos ut inter omnes esset societas quaedam, maior autem ut quisque proxime acce-

applied to Minerva (= wit, by metonymy). The Romans believed bodily and mental activity to be inseparable. Cf. Pliny, *Epist.* 1, 9, 4, *corpori vaco, cuius fulturis animus sustinetur*, 'I have leisure for exercise, by means of which mental activity is kept up'; also Hor. *S.* 2, 5, 14, *Hac prece te* (Hercules) *oro: pingue pecus domino facias et cetera praeter ingenium* (= *Minervam*, 'wit'). *Vt aiunt*, cf. § 10, *ut ais*. — **2. probetur fides integritas, aequitas liberalitas**: 'loyalty and uprightness, justice and generosity.' The related words are to be taken in pairs as indicated. *Probetur*, cf. § 14, *adesset*. — **3. cupiditas, libidio, audacia**: 'avarice, passion, and arrogance.' These expressions, in a general way, are contrasted with *fides*, etc., above. — **5. ut habiti sunt . . . putemus**: cf. *Cato Maior*, § 20, *Apud Lacedaemonios quidem ii, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes*. — **6. quia sequantur**: gives the reason of the subject of *putemus*. Had Cicero used the indicative he would have asserted an absolute truth; whereas the subjunctive, without implying anything as to the truth or falsity of the statement *sequuntur naturam optimam ducem*, merely states that a feeling for the truth of it led them to think as they did. — **6. quantum . . . possunt**: parenthetical; hence, the indicative. — **7. naturam . . . ducem**: this is the Stoic tenet, ὁμολογουμένως ζῆν τῇ φύσει. The philosophers of the New Academy (which Cicero seems to follow) also adopt this principle, but interpret *natura* to mean 'natural inclination,' not 'reasoning from nature,' as did the Stoics (Monet). Cf. *Cato Maior*, § 5, *Quo circa si sapientiam meam admirari soletis* (*quae utinam digna esset opinione vestra, nostroque cognomine!*) *in hoc sumus sapientes, quod naturam optimam ducem tamquam deum sequimur eique paremus* ('and obey her'). — **8. videor**: cf. § 15, *videar*. — **8. ita**: cf. § 1, *ita*. — **9. societas**: 'fellowship.' Cf. Aristotle, *Polit.* 1. 1, ἄνθρωπος

deret. Itaque cives potiores quam peregrini, propinqui quam alieni; cum his enim amicitiam natura ipsa peperit; sed ea non satis habet firmitatis. Namque hoc praestat amicitia propinquitati, quod ex propinquitate benevolentia tolli potest, ex amicitia non potest; sublata enim benevolentia amicitiae nomen tollitur, propinquitatis manet.

**20.** Quanta autem vis amicitiae sit, ex hoc intellegi maxime potest, quod ex infinita societate generis humani, quam conciliavit ipsa natura, ita contracta res est et adducta in angustum ut omnis caritas aut inter duos aut inter paucos iungeretur.

*φύσει πολιτικὸν ζῷον.* — 9. **maior . . . potiores**: *magis* (of degree), 'more,' *i.e.* more of one than of another, something of both; *potius* (of preference), 'rather,' *i.e.* one rather than the other, exclusive of each other. But this distinction is not observed here. — 10. **cives**: sc. *inter se societatem habent.* — 10. **peregrini**: (*per* + *ager*, 'field') one who has come from foreign parts, 'a foreigner.' Low Latin, *pelegrinus*; French, *pèlerin*; and hence our *pilgrim*. For the vowel reduction, cf. § 2, *profecto*. — 11. **alieni**: not related by blood. It never means aliens in the sense of foreigners. Cf. *peregrini* above. — 11. **his**: *i.e. cives* and *propinqui*. Cf. § 10, *huius*. — 12. **ea**: refers to *amicitiam*. For a parallel to this whole sentiment, cf. Plato, *Apology*, 30, *ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ, ὅτῳ ἂν τυγχάνω ποιήσω, καὶ ξένῳ καὶ ἀστῷ, μᾶλλον δὲ τοῖς ἀστοῖς* (*civibus*) *ὅσῳ μου ἐγγυτέρω ἐστὲ γένει* (*amicitiam natura ipsa peperit*). — 13. **benevolentia**: Cicero adopts the *εὔνοια* of Aristotle, rendered here by *benevolentia*, as an essential characteristic of true friendship. — 14. **non potest**: the Latin, contrary to the English idiom, requires the repetition of the verb *potest*. Note the antithetical asyndeton. — 15. **amicitiae nomen**: cf. § 4, *sermonum*. — 15. **propinquitatis**: the adversative particle is omitted because of the antithesis in the verbs.

**20. Quanta . . . sit**: 'what a mighty factor friendship is.' *Vis*, cf. § 15, *vis*. — 3. **ita contracta . . . in angustum**: the narrower the circle of friendship the stronger are its ties. *Res*, 'relation,' *i.e.* friendship. — 4. **omnis caritas**: 'every manifestation of affection,' or, more simply, 'all affection.' Laelius is speaking of the almost selfish interchange of affection between friends. **caritas**, generally

VI. Est enim amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio; qua quidem haud scio an excepta sapientia nihil melius homini sit a dis immortalibus datum. Divitias alii praeponunt, bonam alii valetudinem, alii potentiam, alii honores, multi etiam voluptates. Beluarum hoc quidem extremum, illa autem superiora caduca et incerta, posita non tam in consiliis nostris quam in fortunae temeritate. Qui autem in virtute summum bonum ponunt, praeclare illi

expresses sentiment controlled by the intellect, *i.e.* by reason and judgment. — 4. **inter paucos**: 'among few.' — 6. **Est enim**: explains why genuine friendship is so rare, viz. the conditions are so difficult. — 7. **rerum**: 'interests.' — 8. **consensio**: cf. § 15, *id in quo . . . consensio.* — 8. **haud scio an**: 'perhaps.' In Cicero it always refers to what is probable, and introduces a subjunctive. Cf. §§ 43 and 51. — 10. **bonam . . . valetudinem**: cf. § 8, *valetudinem.* — 11. **honores**: 'civil offices,' as usual. — 11. **etiam**: regularly precedes the word or expression which it modifies. *Quoque*, on the other hand, has no independent existence, but attaches itself to an important word as an enclitic. It probably should be pronounced as a part of the preceding word, like the attached enclitic *-que.* — 11. **Beluarum**: sc. *est.* Cf. § 8, *humanitatis tuae.* The genitive here expresses an inborn characteristic, which is an organic part of the possessor. The dative with *esse* merely says that a thing exists for a person and only implies ownership. — 11. **hoc . . . illa**: take up in chiastic order *divitias . . . voluptates.* Cf. § 10, *huius . . . illius.* — 12. **extremum**: viz. *praeponere voluptates.* Cf. § 14, *illa.* — 12. **caduca**: (*cadere*, 'to fall') used of leaves, fruit, etc.; 'inclined to fall'; hence, 'fleeting,' 'transitory.' Cf. § 102, *res humanae fragiles caducaeque sunt;* also *Cato Maior*, § 5, *sed tamen necesse fuit, esse aliquid extremum et, tamquam in arborum bacis terraeque fructibus, maturitate tempestiva quasi vietum et caducum; quod ferendum est molliter sapienti.* — 12. **posita . . . in fortunae temeritate**: 'dependent upon a fickle fortune.' Cf. Hor. *C.* 3, 29, 49–52, *Fortuna saevo laeta negotio et | ludum insolentem ludere pertinax, | transmutat incertos honores, | nunc mihi, nunc alii benigna.* 'Fortune smiling now upon me, now upon some one else,' etc. — 14. **in virtute**:

quidem, sed haec ipsa virtus amicitiam et gignit et continet nec sine virtute amicitia esse ullo pacto potest.

**21.** Iam virtutem ex consuetudine vitae sermonisque nostri interpretemur nec eam, ut quidam docti, verborum magnificentia metiamur; virosque bonos eos, qui habentur, numeremus, Paulos, Catones, Galos, Scipiones, Philos; his communis vita contenta est; eos autem omittamus qui omnino nusquam reperiuntur.

**22.** Talis igitur inter viros amicitia tantas opportunitates

cf. § 7, *virtute*. — 14. **summum bonum**: a philosophical term of the Greek ethical writers, about equivalent to 'the chief end of man.'—14. **praeclare illi**: sc. *faciunt*. Cf. § 33, *recte tu quidem*. — 15. **et gignit et continet**: cf. § 100, *virtus . . . et conciliat amicitias et conservat*. *Continere*, 'to hold together,' 'maintain,' taking the place of *conservare*.— 16. **esse**: 'exist.' Cf. § 27, *quae est*. *Esse*, 'to be alive'; *vivere*, 'to live' and get some enjoyment out of life. Cf. Martial, 1, 15, 11, *non est, crede mihi, sapientis dicere 'vivam'; . . . vive hodie*.

**21. Iam**: 'to proceed.'— 1. **consuetudine . . . nostri**: *i.e.* according to our common experiences in real life, as opposed to the philosophical theories; and in plain speech in contrast with the grandiloquence (*verborum magnificentia*) of the philosophers.— 1. **vitae**: *vita* is seldom used in the plural in classical Latin prose. Cf. Cic. *in Cat.* 4, 9, 18, *vobis supplex manus tendit patria communis, vobis se, vobis vitam omnium . . . commendat*. — 2. **quidam**: the indefinite adds the idea of reproach, *i.e.* only certain men do it, viz. the Stoics. — 3. **metiamur**: carries out the metaphor in *norma*, § 18.— 3. **virosque bonos**: cf. § 18, *negant enim quemquam esse virum bonum nisi sapientem*. *-que* = *autem*. Cf. Harper's *Lat. Dict. -que*, 6. Cf. ἀλλά.— 4. **Paulos, Catones**, etc.: 'men like Paulus, Cato,' etc. The generic plural occurs also in English idiom, *e.g.* we cannot all be Gladstones or Bismarcks.— 4. **Paulos**, etc.: cf. § 9, *Paulum*; § 4, *Catonem*; § 9, *Galum*; Introd. 7, *Scipio*; § 14, *Philus*. — 5. **his . . . contenta est**: 'they satisfy the requirements of common life.' — 6. **reperiuntur**: *reperire*, 'to find,' by searching or accidentally; *invenire*, 'to find,' accidentally.

**22. Talis igitur**: *talis* refers to the definition of *boni viri* just finished, and *igitur* carries the thought back to § 17, where the

habet quantas vix queo dicere. Principio qui potest esse vita 'vitalis,' ut ait Ennius, quae non in amici mutua benevolentia conquiescit? Quid dulcius quam habere quicum omnia audeas sic loqui ut tecum? Qui esset tantus fructus in prosperis rebus, nisi haberes, qui illis aeque ac tu ipse gauderet? adversas vero ferre difficile esset sine eo qui illas gravius etiam quam tu ferret. Denique ceterae res quae

sequence was interrupted by *Sed hoc*. — 1. **opportunitates**: 'advantages'; for the force of the plural, cf. § 15, *voluntatum;* also § 23, *commoditates* and § 51, *utilitatum*. — 2. **qui**: 'how,' from *quis*, is a locative used chiefly as an adverb (= *quo modo*) 'how?' 'by what means?' Cf. *qui esset* below. *Qui*, also a locative, from *qui, quae, quod*, is used as a relative (= *quō, quā*, and *quibus*) 'with whom,' etc. — 3. **vita vitalis**: 'life that is worth the living.' The English loses the tautophony (cf. § 5, *sed amicitia*) which is retained in the Greek (βίος βιωτός), and the German (*das Leben Lebenswert*). — 3. **Ennius**: born in 239 and died in 169 B.C. He was called "The Father of Latin Literature," and was the first to write dactylic hexameter in Latin. He composed a great epic (*Annales*), "The History of the Roman People," of which only six hundred lines in fragmentary form have come down to us. By reducing the language to verse he determined, for the most part, the length of syllables, and did much to settle to what conjugations and declensions verbs and nouns should belong. For several generations the Romans appealed to him as an authority on usage and form. Ennius was a teacher at Rome, and, though a close friend of the Scipios, lived in humble circumstances. A bust, said to be that of Ennius, has been found and beneath it the epitaph which he himself wrote. It is as follows: *Nemo me dacrumis decoret nec funera fletu | faxit. Cur? Volito vivus per ora virum.* (*Dacrumis* is the archaic spelling for *lacrumis*.) Ennius, like most of the ante-classical writers, was fond of alliteration. — 4. **conquiescit**: the verbal ending *-sco* denotes the beginning and continuance of an action. Such a verb is called an inceptive (*incipio*, 'I begin') or inchoative verb. Cf. § 29, *exardescit*. — 4. **quicum . . . tecum**: cf. § 2, *quocum*. — 5. **Qui esset**: 'how could there be?' — 6. **prosperis**: the usual expression is *secundis rebus*. Cf. *secundas res* in this section. — 6. **illis**: ablative of cause. — 8. **ceterae**: cf. § 4, *praeter ceteros*. —

expetuntur, opportunae sunt singulae rebus fere singulis, divitiae, ut utare, opes, ut colare, honores, ut laudere, voluptates, ut gaudeas, valetudo, ut dolore careas et muneribus fungare corporis; amicitia res plurimas continet; quoquo te verteris, praesto est, nullo loco excluditur, numquam intempestiva, numquam molesta est; itaque non aqua, non igni, ut aiunt, locis pluribus utimur quam amicitia. Neque ego nunc de vulgari aut de mediocri, quae tamen ipsa et delectat et prodest, sed de vera et perfecta loquor, qualis eorum qui pauci nominantur fuit. Nam et secundas res splendidiores facit amicitia et adversas partiens communicansque leviores.

9. **singulae . . . singulis**: always refers to articles or characteristics taken one at a time. It is never used in the singular. — 9. **fere**: cf. § 2, *tum fere*. — 10. **divitiae**: = *copiae*, only 'material wealth.' — 10. **opes**: includes everything that helps one on in the world; political influence, wealth, station, personal magnetism, etc. — 10. **honores**: cf. § 20, *honores*. — 11. **valetudo**: sc. *bona*. Cf. § 8, *valetudinem*. — 11. **dolore**: cf. § 8, *dolorem*. — 12. **amicitia . . . continet**: 'friendship is all-embracing.' Cf. § 23, *commoditates*. — 13. **verteris**: subjunctive because of the indefinite subject, you, *i.e.* any one. Classical Latin is more exact than the English in the use of tenses; hence the perfect here denotes completed future time, 'wherever you shall have turned.' In English we say, 'I am going to-morrow.' The Latin uses the future, 'I shall go' (*cras ibo*). — 13. **numquam intempestiva**: cf. § 4, *non invitus*. Distinguish carefully *numquam* from *nusquam*; also *umquam* from *usquam*. — 14. **non aqua, non igni**: necessaries of life. Certain philosophers believed fire and water to be the source of every form of life and matter. The formula for sending into exile is *aqua et igni interdicere*. Note the anaphora, *numquam . . . numquam*, *non . . . non*, etc. — 15. **ut aiunt**: cf. § 10, *ut ais*. — 15. **locis**: 'occasions.' *Locus* in the ablative is generally used without a preposition. Cf. § 47, *multis locis*. — 16. **mediocri**: which ranks between the friendship of the *vulgus* and that of the *sapientes*. — 17. **prodest**: cf. § 4, *prodessem*. — 17. **loquor**: sc. *tali*. — 18. **pauci nominantur**: cf. § 15, *ex omnibus saeculis vix tria aut quattuor nominantur paria amicorum*.

VII. **23.** Cumque plurimas et maximas commoditates amicitia contineat, tum illa nimirum praestat omnibus, quod bonam spem praelucet in posterum nec debilitari animos aut cadere patitur. Verum enim amicum qui intuetur, tamquam exemplar aliquod intuetur sui. Quocirca et absentes adsunt et egentes abundant et imbecilli valent et, quod difficilius dictu est, mortui vivunt; tantus eos honos, memoria, desiderium prosequitur amicorum. Ex quo illo-

**23. Cumque**: an unusual combination. Cf. *itáque* (*ita* + *que*) 'and so' (to be distinguished from *itaque*, 'therefore'). *Principio*, § 22, introduces the enumeration of the present advantages of friendship; *cumque* is slightly antithetical to *principio* and introduces a statement to show what friendship promises for the future.— 1. **cumque . . . tum**: cf. § 4, *cum . . . tum*.— 2. **illa**: sc. *commoditas*.— 3. **bonam spem praelucet**: the metaphor is from Phoebus Apollo (sun) sending ahead his rays of light. *Praelucere* is rarely transitive. Cf. 'a ray of hope.'— 3. **debilitari animos aut cadere**: cf. § 1, *solebat*.— 5. **tamquam**: cf. § 3, *quasi*.— 5. **exemplar**: *eximere*, 'to take out,' *e.g.* a sample, an example. Cf. § 80, *verus amicus . . . est tamquam alter idem*.— 5. **tamquam . . . sui**: *i.e.* he sees a second self if he is disposed toward his friend as he is toward himself,— an ideal type of friendship. Cf. "Thou shalt love thy neighbor as thyself." Taking this for granted he can say in the following sentence *absentes adsunt*, etc.— 5. **absentes adsunt**: *i.e.* in their vivid imaginings. Note the intentional contradiction of terms (oxymoron). Cf. *Cato Maior*, § 16, *mentes . . . dementes*.— 6. **abundant**: (*ab* + *undare*). Cf. "to run to waste," also St. Paul, II *Corinth.* vi: 10, "as having nothing yet possessing all things" (Reid).— 6. **imbecilli**: note how the extent of this word has been lessened. We use it only of the mentally weak.— 7. **difficilius dictu**: really 'harder to believe.' Cf. *St. John* vi: 60, "This is an hard saying; who can hear it?"— 7. **mortui vivunt**: cf. II *Corinth.* vi: 9, "as dying, and, behold, we live" (Reid).— 7. **tantus laudabilis**: takes up only the last and greatest paradox, *mortui vivunt*. 'Reverence, fond recollection, and heartfelt longing' (the subjects of *prosequitur*) are represented as attending the dead, as in a funeral. Cf. § 15, *recordatione*; § 10, *desiderio*.— 8. **Ex quo . . . videtur**: = *ut . . . videatur* (result). *Ex quo* refers to the preceding clause as a

rum beata mors videtur, horum vita laudabilis. Quod si exemeris ex rerum natura benevolentiae coniunctionem, nec domus ulla nec urbs stare poterit, ne agri quidem cultus permanebit. Id si minus intellegitur, quanta vis amicitiae concordiaeque sit, ex dissensionibus atque ex discordiis percipi potest. Quae enim domus tam stabilis, quae tam firma civitas est, quae non odiis et discidiis funditus possit everti? Ex quo quantum boni sit in amicitia iudicari potest.

24. Agrigentinum quidem doctum quendam virum car-

whole, not to *desiderium*. — 8. **illorum**: 'the dead.' — 9. **horum**: 'the living,' who honor themselves in honoring the dead. — 9. **beata mors . . . vita laudabilis**: note the chiasmus. — 10. **exemeris**: perfect subjunctive. Cf. § 22, *verteris*. — 10. **ex rerum natura**: 'from the universe.' Cf. *de Rerum Natura*, the subject of Lucretius's didactic poem. — 11. **domus . . . urbs . . . agri . . . cultus**: note the climax. — 11. **ne agri quidem cultus**: *agri cultura* is more common. Cf. *Cato Maior*, § 54, *nec consitiones* ('planting') *modo delectant, sed etiam insitiones* ('grafting'), *quibus nihil invenit agri cultura sollertius* ('requiring greater skill'). For a third variant, cf. *Cato Maior*, § 56, *Num igitur horum senectus miserabilis fuit qui se agri cultione oblectant?* — 12. **minus**: = a courteous *non*. — 12. **quanta vis . . . sit**: explanatory of *id*. Cf. § 15, *vis*. — 13. **ex dissensionibus . . . potest**: note the double alliteration. — 13. **dissensionibus atque discordiis . . . odiis et discidiis**: cf. § 15, *voluntatum*; also Sall. *Iug.* 10, 6, *concordia parvae res crescunt, discordia maximae dilabuntur*. Cf. *St. Luke* XI: 17, "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth." — 15. **funditus**: adverb. Cf. *antiquitus*, *divinitus*, *penitus*. — 16. **quantum . . . in amicitia**: 'what a great blessing friendship is.'

**24. Agrigentinum . . . quendam**: 'a certain inhabitant of Agrigentum' (Empedocles). At the date assigned by Cicero to this dialogue the study of Greek literature was not popular with the masses at Rome. By using the indefinite *quendam* Cicero is careful to make Laelius speak as if his knowledge were uncertain. Cf. § 45, *quibusdam*, and § 87, *nescio quem*. Agrigentum was a large and wealthy city on the southern coast of Sicily. Empedocles, who flourished about 440 B.C., composed a treatise

minibus Graecis vaticinatum ferunt, quae in rerum natura totoque mundo constarent quaeque moverentur, ea contrahere amicitiam, dissipare discordiam. Atque hoc quidem omnes mortales et intellegunt et re probant. Itaque si quando aliquod officium exstitit amici in periculis aut adeundis aut communicandis, quis est qui id non maximis efferat laudibus? Qui clamores tota cavea nuper in hospitis et amici mei M. Pacuvi nova fabula! cum ignorante rege, uter

περὶ Φύσεως (a title which Lucretius used for his poem *de Rerum Natura*) in which he recognized the existence of four elements, fire, water, earth, and air. Two forces acted upon these elements, love (φιλότης), which united them, and hate (νεῖκος), which kept them apart. Cf. Lucr. 1, 714–717, —

*Et qui quattuor ex rebus posse omnia rentur,*
*Ex igni terra atque anima, procrescere, et imbri,*
*Quorum Acragantinus cum primis Empedocles est.*

(Acragas, the original Greek name of Agrigentum). — 1. **quidem**: 'for example,' used to illustrate the general truth stated at the close of § 23. — 2. **vaticinatum**: "sang in inspired strain" (Reid); *vates*, an inspired poet. — 2. **in rerum natura**: explained by *toto mundo*. — 3. **constarent . . . moverentur**: the stationary and the moving include everything. Cf. *de Rerum Natura*, 1, 265–328, for a part of Lucretius's atomic theory. — 3. **ea contrahere amicitiam**: notice the possible ambiguity in the accusative-infinitive construction between subject and object; here *amicitiam* is the subject. Cf. the famous oracle delivered to Pyrrhus: *Aio te, Aeacida, Romanos vincere posse*. — 5. **mortales**: = *homines*. Cf. § 18, *mortalis*. — 5. **re**: 'by experience.' Cf. *Cato Maior*, § 85, *Haec habui, de senectute quae dicerem, ad quam utinam perveniatis, ut ea quae ex me audistis, re experti probare possitis*. — 8. **cavea nuper**: *cavea*, applied to the whole body of the theater divided into banks of seats designated *ima*, *media*, and *summa cavea*, of which the *ima* was occupied by the nobility, the *media* and *summa* by the lower classes. Pacuvius was about eighty years old at the time this dialogue is supposed to have taken place. It is not likely that his literary activity continued up to that age, so *nuper* is probably loosely used. Cf. § 6, *modo*. — 9. **M. Pacuvi**: a Roman tragedian, the nephew of

Orestes esset, Pylades Orestem se esse diceret, ut pro illo necaretur, Orestes autem, ita ut erat, Orestem se esse perseveraret. Stantes plaudebant in re ficta; quid arbitramur in vera facturos fuisse? Facile indicabat ipsa natura vim suam, cum homines, quod facere ipsi non possent, id recte fieri in altero iudicarent.

Hactenus mihi videor de amicitia quid sentirem potuisse dicere; si quae praeterea sunt (credo autem esse multa), ab iis, si videbitur, qui ista disputant, quaeritote.

*Fannius.* **25.** Nos autem a te potius; quamquam etiam ab istis saepe quaesivi et audivi non invitus equidem; sed aliud quoddam filum orationis tuae.

Ennius, born at Brundisium about 220 B.C. The play is the "Dulorestes," which has the same theme as the *Iphigenia in Tauris* of Euripides. The allusion is to the incident where Pylades insists that he is Orestes that he may die in Orestes's stead. Cf. Cic. *de Finibus*, 5, 63, Pylades. *Ego sum Orestes.* Orestes. *Immo enim vero ego sum, inquam, Orestes.* Both. *Ambo ergo una necarier* (=*necari*) *precamur.* — 9. **ignorante rege**: Thoas, king of the Taurians. — 13. **Facile**: 'spontaneously,' *i.e.* by compelling the spectators to rise and applaud. — 14. **facere . . . non possent**: they applauded the act of another which they themselves were not privileged to perform. — 16. **Hactenus**: used in closing a discussion or in passing to a new topic. Cf. § 55, *hactenus.* — 16. **quid sentirem**: cf. § 16, *quid sentias.* — 18. **si videbitur**: = *si placebit.* — 18. **qui ista disputant**: cf. § 17, *de quo disputent*; also § 1, *disputata.* — 18. **quaeritote**: future because of the reference to future time in *videbitur*. On the use of tenses, cf. § 22, *verteris*. With this section Laelius closes his discussion of the first general division of the theme suggested by Fannius, § 16, *quid sentias* (*de amicitia*). The remarks of Fannius and Scaevola in § 25 lead in a natural way to the discussion of the second topic suggested by Fannius in § 16, *qualem* (*amicitiam*) *existimes*.

**25. potius**: sc. *quaeremus*. Cf. § 19, *maior*. — 2. **non invitus equidem**: cf. § 4, *non invitus*. — 3. **filum**: this metaphor is common to all languages. Cf. "the thread of the discourse." — 3. **orationis**

*Scaevola.* Tum magis id diceres, Fanni, si nuper in hortis Scipionis, cum est de re publica disputatum, adfuisses. Qualis tum patronus iustitiae fuit contra accuratam orationem Phili!

*Fannius.* Facile id quidem fuit iustitiam iustissimo viro defendere.

*Scaevola.* Quid? amicitiam nonne facile ei qui ob eam summa fide, constantia iustitiaque servatam maximam gloriam ceperit?

VIII. *Laelius.* **26.** Vim hoc quidem est adferre. Quid enim refert qua me ratione cogatis? cogitis certe. Studiis

**tuae**: cf. § 1, *sermone*, and *suo*. — 4. **diceres . . . si adfuisses**: Fannius was one of the hearers in the *de Re Publica.* He may not, however, have heard all the discussion. Cf. § 14, *triduum.* Cicero's words in the mouth of Scaevola seem to justify this conclusion. — 5. **de re publica**: cf. § 14, *de re publica.* — 6. **patronus**: *i.e. patronus causae*, one who came into court to plead the cause of another, whereas *advocatus* is one who merely lent his presence to support the cause of another. — 6. **accuratam**: (*ad* + *cura*), 'carefully prepared.' — 7. **Phili**: cf. § 14, *Philus.* — 8. **iustitiam iustissimo . . . defendere**: in apposition with *id.* Cf. § 5, *senem senex de senectute. Defendere* (*de*, 'down,' + the obsolete verb *fendere*, 'to strike'), 'to do something in defense of;' *tueri*, 'to look out for,' not necessarily to do anything. — 10. **Quid**: in this common use approximates closely to the colloquial "well?" 'Well, would it not be easy,' etc. Cf. the use of τί in the Greek. — 10. **amicitiam**: sc. *defendere est.* — 10. **ob eam . . . servatam**: *ob* and *propter* with the accusative denote a remoter cause, whereas more immediate cause is denoted by the ablative (cause or means). Cf. Verg. *A.* 1, 2, 3, *multum ille et terris iactatus et alto | vi superum saevae memorem Iunonis ob iram.* — 11. **fide, constantia iustitiaque**: cf. § 12, *sociis et Latinis.* — 11. **servatam maximam gloriam**: notice the bringing together of words with like endings (homoeoteleuton, ὅμοιον, 'like' + τέλευτον, 'ending'). Cf. § 26, *a . . . causa.*

**26. Vim . . . adferre**: 'to intimidate.' This expression is almost proverbial. Cf. Caesar's cry as the conspirators pressed around him, Suetonius § 82, *ista quidem vis est*, something like 'this is a regular assault.' *Vis* is here used as a legal

enim generorum, praesertim in re bona, cum difficile est, tum ne aequum quidem obsistere.

Saepissime igitur mihi de amicitia cogitanti maxime illud considerandum videri solet, utrum propter imbecillitatem atque inopiam desiderata sit amicitia, ut dandis recipiendisque meritis quod quisque minus per se ipse posset, id acciperet ab alio vicissimque redderet, an esset hoc quidem proprium amicitiae, sed antiquior et pulchrior et magis a natura ipsa profecta alia causa. Amor enim, ex quo amicitia nominata est, princeps est ad benevolentiam coniungendam. Nam utilitates quidem etiam ab iis percipiuntur saepe qui simulatione amicitiae coluntur et observantur temporis

term. Cf. § 15, *vis*. — 2. **certe**: cf. § 10, *certe*. — 2. **Studiis . . . obsistere**: 'to hold out against the urging.' — 5. **Saepissime**: to be taken with the sentence as a whole, not with *cogitanti* or *considerandum . . . solet* alone. — 5. **mihi**: cf. § 15, *videar*. — 6. **illud**: 'the point, truth, question,' etc., looks forward and is taken up in the clauses *utrum . . . an*. — 6. **imbecillitatem**: cf. § 23, *imbecilli*; also § 25, *ob eam*. The philosophy is Epicurean. — 7. **inopiam**: cf. § 22, *opes*. — 7. **desiderata**: cf. § 10, *desiderio*. — 8. **meritis**: 'favors.' — 8. **quod**: its antecedent is the following *id*. The inversion gives prominence to the interdependence of men. — 8. **minus**. Cf. § 23, *minus*. — 9. **hoc**: refers to *ut . . . redderet*. — 9. **quidem . . . sed**: cf. μέν . . . δέ, 'while' . . . 'yet.' — 10. **proprium**: (perhaps from *prope*, 'near'), something near one, and by implication always associated with one, *i.e.* 'a characteristic.' Cf. §§ 47, 91, *proprium*. — 10. **antiquior et pulchrior**: 'farther back and nobler.' *Antiquior*, in time and cause; *pulcher*, 'beautiful' in a moral sense, *e.g.* a beautiful character. — 11. **a natura . . . causa**: 'from nature herself.' Note the homoeoteleuton. Cf. § 25, *servatam*, etc. — 11. **Amor . . . amicitia**: *amicitia*, merely a particular kind of *amor*. They are synonyms in § 100, *sive amor sive amicitia*. — 11. **ex quo**: the ablative of source is used with and without a preposition. In expressing descent, however, the preposition is generally omitted (except with *mater*); but cf. § 27, *ex se natos*. — 12. **princeps**: *princeps est ad benevolentiam coniungendam*; "*ist der erste Trieb*" (Strelitz). — 13. **etiam**: with *ab iis*. Cf. § 20, *etiam*. — 14. **simulatione . . . causa**: note

causa, in amicitia autem nihil fictum est, nihil simulatum et, quidquid est, id est verum et voluntarium.

**27.** Quapropter a natura mihi videtur potius quam ab indigentia orta amicitia, applicatione magis animi cum quodam sensu amandi quam cogitatione quantum illa res utilitatis esset habitura. Quod quidem quale sit, etiam in bestiis quibusdam animadverti potest, quae ex se natos ita amant ad quoddam tempus et ab iis ita amantur ut facile earum sensus appareat. Quod in homine multo est evidentius, primum ex ea caritate quae est inter natos et parentes, quae dirimi nisi detestabili scelere non potest; deinde cum similis sensus exstitit amoris, si aliquem nacti sumus cuius cum moribus et natura congruamus, quod in eo quasi lumen aliquod probitatis et virtutis perspicere videamur.

the unusual chiasmus — noun, genitive, verb . . . verb, genitive, noun. *Temporis causa*, 'just for the time being,' *i.e.* for present gain. *Amicitiae* and *temporis* are genitives of definition. Cf. § 4, *sermonum*. — 14. **coluntur . . . observantur . . . fictum . . . simulatum**: pairs of synonyms. The repetition is for emphasis. — 15. **et, quidquid**: *et* is often equivalent to *sed* after negative sentences.

**27. potius quam**: *potius* entirely excludes the idea that weakness is the source of friendship; *magis . . . quam* in the following clause admits the possibility that the judgment may assist in the formation of friendships, but in a less degree than feeling. Cf. § 19, *maior . . . potiores*. — 2. **applicatione animi**: 'spiritual union.' Cf. "two hearts that beat as one." — 3. **cogitatione**: 'calculation.' — 3. **illa res**: 'relationship.' — 4. **Quod quidem quale sit**: an unusual alliteration. Cf. § 16, *qualem existimes*. — 5. **animadverti**: cf. § 8, *animum . . . advertere*. — 5. **ex se natos**: cf. § 26, *ex quo*. — 6. **ad quoddam tempus**: an extension of the adverbial phrase *ad tempus*, 'temporarily.' Cf. § 53, *ad tempus*; also Cic. *de Nat. Deor.* 2, 129, *usque ad eum finem dum possint se ipsi defendere*. — 10. **si aliquem**: stronger and more definite than *si quem*. — 11. **congruamus**: we should expect *nostri congruant*. This short-cut comparison is called brachylogy. — 11. **quasi lumen**: cf. § 3, *quasi*; also § 100 (*virtus*) *quae cum se extulit et ostendit suum lumen*. — 12. **videamur**: sc. *nobis*. Cf.

**28.** Nihil est enim virtute amabilius, nihil quod magis adliciat ad diligendum, quippe cum propter virtutem et probitatem etiam eos, quos numquam vidimus quodam modo diligamus. Quis est qui C. Fabrici, M'. Curi non cum caritate aliqua benevola memoriam usurpet, quos numquam viderit? quis autem est qui Tarquinium Superbum, qui Sp. Cassium, Sp. Maelium non oderit? Cum duobus ducibus de imperio in Italia est decertatum, Pyrrho et Hannibale;

§ 15, *videar*. We should expect the simple subjunctive *perspiciamus* or *perspicere videmur*. Cicero combines the two constructions.

**28. amabilius**: cf. § 4, *maxime memorabilem*. — **2. quippe cum**: = *cum* (causal). — **4. C. Fabrici**: cf. § 18, *C. Fabricium*. — **4. M'. Curi**: cf. § 18, *M'. Curium*. — **5. memoriam usurpet**: 'cherish the memory.' Cf. § 8, *usurpavi*. — **6. viderit**: subjunctive in a concessive clause. — **6. autem**: cf. § 1, *autem*. — **6. Tarquinium Superbum**: Tarquin the Proud, according to tradition, the last of the kings, was banished from Rome in 509 B.C. because of his arrogance and lawlessness. *Rex* ever after was a hated term among the Romans. — **6. Sp. Cassium**: Spurius Cassius Vecellinus was consul in 502, 493, and 486 B.C. He was distinguished for having secured the passage of the first agrarian law at Rome, losing thereby the favor of the patricians, by whom he was accused, and in 485 B.C. put to death. — **7. Sp. Maelium**: the richest of the plebeian knights. During the famine in Rome in 439 B.C. he bought corn in Etruria and sold it to the poor in Rome at a low price, or distributed it gratuitously. He was accused of aiming at kingly power, and Ahala, sent to arrest him, slew him upon his refusing to go to Rome. Probably both he and Sp. Cassius were martyrs to a good cause. Cicero writes from the point of view of the patricians, and in the orations refers often to these men as a warning to those who are ambitious for power. — **7. oderit**: for the tense, cf. § 4. — **8. est decertatum**: 'we fought to the bitter end' (*de*). Cf. Caes. *B. G.* 3, 21, 1, *pugnatum est*, 'the battle raged.' Cf. § 9, *ut mihi videris*. — **8. Pyrrho**: one of the greatest generals and princes of history. He was born 318 B.C., and was killed 272 B.C. In 280 and 279 B.C. he defeated the Romans at the head of the invading Greeks from Epirus. When warned by the Romans of a plot to assassinate him, he in gratitude released all the captured Romans. — **8. Hannibale**: The greatest general against whom

ab altero propter probitatem eius non nimis alienos animos habemus, alterum propter crudelitatem semper haec civitas oderit.

IX. **29.** Quod si tanta vis probitatis est ut eam vel in iis quos numquam vidimus vel, quod maius est, in hoste etiam diligamus, quid mirum est, si animi hominum moveantur, cum eorum, quibuscum usu coniuncti esse possunt, virtutem et bonitatem perspicere videantur? Quamquam confirmatur amor et beneficio accepto et studio perspecto et consuetudine adiuncta, quibus rebus ad illum primum motum animi et amoris adhibitis admirabilis quaedam ex-

Rome fought. To avoid falling into the hands of the Romans whom he had so often defeated in battle, he committed suicide by taking poison in 183 B.C. The charge of cruelty is made by most Roman writers, but he compared favorably with the Roman generals in this respect. — 9. **ab altero**: Pyrrhus. Note the anaphora in the word-order. — 9. **non nimis**: 'not very.'

**29. Quod si**: 'now if,' makes a general reference to a previous statement, and adds a further one based formally on a hypothetical assertion. — 1. **vel in iis**: *vel*, 'even.' Cf. § 28, *etiam eos, quos numquam vidimus*. — 3. **etiam**: by its unusual position emphasizes *in hoste*. Cf. § 20, *etiam*. — 3. **quid mirum est, si animi . . . moveantur**: *quid mirum si* is usually followed by the indicative; the subjunctive is used to avoid the positive assertion that the employment of the indicative would imply. *Animi*, cf. § 13, *cum corporibus*. — 4. **usu**: 'in actual experience.' — 4. **possunt . . . videantur**: *possunt*, indicative because standing in a clause which is a circumlocution for a genitive explanatory of *eorum*, e.g. *civium*; *videantur*, subjunctive by attraction because the clause is felt to depend closely upon *moveantur*. — 5. **Quamquam**: 'and yet,' corrective of the preceding, lest any one infer that *virtutem et bonitatem perspicere* is the only source of strong friendship. — 6. **studio . . . consuetudine**: *studium*, 'inclination,' to be friendly; *consuetudo*, 'familiar intercourse,' to develop and test friendship. — 8. **motum animi et amoris**: *motum animi* constitutes one idea, which is explained by the genitive of definition in *amoris*. It repeats in substantive form the verbal idea of *animi . . . moveantur* above. — 8. **animi et amoris adhibitis admirabilis**: cf. § 14, *e custodia*. — 8. **adhibitis . . .**

ardescit benevolentiae magnitudo. Quam si qui putant ab imbecillitate proficisci, ut sit per quem adsequatur quod quisque desideret, humilem sane relinquunt et minime generosum, ut ita dicam, ortum amicitiae, quam ex inopia atque indigentia natam volunt. Quod si ita esset, ut quisque minimum esse in se arbitraretur, ita ad amicitiam esset aptissimus; quod longe secus est.

**30.** Vt enim quisque sibi plurimum confidit et ut quisque maxime virtute et sapientia sic munitus est ut nullo egeat suaque omnia in se ipso posita iudicet, ita in amicitiis ex-

**exardescit**: in § 27 the metaphor in *lumen* is that of light as a well-known cause of attraction to living creatures; here it is the reality of the fire, which added fuel causes to blaze up with more intensity. Cf. § 22, *conquiescit*. — 10. **ut sit**: sc. *aliquis*. — 10. **per quem**: with *per* and the accusative a person is sometimes used as instrument. — 11. **quisque**: "In a complex sentence, consisting of a main and relative sentence, *quisque* is usually expressed but once, and then in the unemphatic relative sentence. In English the equivalent of *quisque* goes with the main sentence." L. 2396. — 11. **desideret**: 'feels the need of.' — 12. **generosum, ut ita dicam**: strictly speaking *generosum* applies only to persons, hence the modifying phrase. Cf. § 13, *religiosa*; also § 14, *tamquam*, and § 27, *quasi*. Cf. Preston and Dodge's *Private Life of the Romans*, pp. 20 ff. — 12. **inopia atque indigentia**: the second is the stronger term; this is also shown by *atque*, 'and especially,' which throws emphasis on the word or statement that follows. — 13. **natam volunt**: (which) 'they will have it is born.' Cf. § 48, *volunt*. Cf. Verg. *A*. 1, 625, 626: —

*ipse hostis Teucros insigni laude ferebat,*
*seque ortum antiqua Teucrorum a stirpe volebat.*

'He (Belus) would have it that he was born of old Trojan stock.' — 13. **Quod si**: cf. *Quod si* at the beginning of § 29. — 14. **ad amicitiam . . . aptissimus**: cf. § 17, *tam naturae aptum*. — 15. **quod longe secus est**: 'which is far from the case.'

**30. Vt . . . ut**: the introduction of successive clauses by the same word is the simplest form of anaphora. — 2. **nullo**: the genitive and ablative of *nullus* are generally used for the genitive and ablative of *nemo*. Cf. the old rhyme, "Of *nemo* let me never see *Neminis* and *nemine*." — 3. **suaque . . . in se**

petendis colendisque maxime excellit. Quid enim? Africanus indigens mei? Minime hercule! ac ne ego quidem illius; sed ego admiratione quadam virtutis eius, ille vicissim opinione fortasse non nulla, quam de meis moribus habebat, me dilexit; auxit benevolentiam consuetudo. Sed quamquam utilitates multae et magnae consecutae sunt, non sunt tamen ab earum spe causae diligendi profectae.

31. Vt enim benefici liberalesque sumus, non ut exigamus

**ipso posita**: *-que*, best translated 'but.' Cf. § 18, *neque*, and § 26, *et* (*quidquid est*). Cf. § 7, *omnia tua in te posita*.—5. **mei**: sc. *erat* = *indigebat*. The omission of the verb in impassioned speech is common. Cf. § 42, *Quis potentior?* With *indigens*, Cicero uses both the ablative and the genitive; of the ablative five cases are cited, of the genitive, nine. *Indigens erat*, "In Latin, as in Greek, these resolved forms occur chiefly in philosophical language, and there is generally some shade of meaning which would not be conveyed by the synthetic form" (Stock).—5. **hercule**: a favorite expletive among the Romans.—6. **sed ego**: sc. *eum dilexi*.—6. **virtutis eius**: for one genitive dependent upon another, cf. § 37, *illius furoris*. *Virtutis*, cf. § 4, *sermonum*, and § 37, *virtutis*.—7. **opinione**: a *vox media*. The opinion is here *bona* from the context. Cf. § 8, *valetudinem*.—7. **opinione . . . non nulla**: note Laelius's modesty. Cf. § 4, *non invitus*.—7. **moribus**: *mores* (plu.), 'character.' Cf. § 54, *mores*.—8. **dilexit; auxit**: placing the verbs together gives the impression of one action following another in rapid succession. Livy and Tacitus use this arrangement in rapid narration. For the thought, cf. § 29, *consuetudine adiuncta*.—9. **multae et magnae**: 'many great advantages.' Note the difference between the English and the Latin idiom. In such cases the Latin never omits the connective except when the combined idea of a substantive with an attributive adjective is qualified by one or more adjectives, *e.g.* *multae naves longae*, 'many battleships.'—10. **earum**: *i.e.* *utilitates*.—10. **causae diligendi profectae**: "the attachment originated" (Sidgwick).

**31. non ut exigamus gratiam**: *i.e.* no bargaining in favors; *exigere*, 'to call in a loan when due.' Cf. Cic. *de Nat. Deor.* 1, 122, *quam* (*amicitiam*) *si ad fructum nostrum referemus . . . non erit ista amicitia, sed mercatura quae-*

gratiam (neque enim beneficium faeneramur sed natura propensi ad liberalitatem sumus), sic amicitiam non spe mercedis adducti sed quod omnis eius fructus in ipso amore inest, expetendam putamus.

32. Ab his qui pecudum ritu ad voluptatem omnia referunt, longe dissentiunt, nec mirum; nihil enim altum, nihil magnificum ac divinum suspicere possunt qui suas omnes cogitationes abiecerunt in rem tam humilem tamque contemptam. Quam ob rem hos quidem ab hoc sermone removeamus, ipsi autem intellegamus natura gigni sensum

*dam utilitatum suarum.*—2. **beneficium faeneramur**: 'put a kindness out at interest.' Note the language of commerce. Cf. § 77, *meo nomine.*—3. **amicitiam**: to be taken with *expetendam* (*esse*).—4. **fructus in ipso amore inest**: 'its reward is in the affection itself.' Cf. "Virtue is its own reward." For the repetition of the preposition, cf. § 84, *in qua . . . insunt*, and § 94, *ad vanitatem accessit.* Cf. Cic. *in Cat.* 1, 5, 13, *Exire ex urbe iubet consul hostem.*

**32. Ab his**: *i.e.* from the foregoing statements. *His* is neuter plural.—1. **pecudum**: distinguish *pecus, -oris* from *pecus, -udis.* Cf. § 48, *pecudem.* The English derivative 'pecuniary' goes back to the time when men reckoned values by cattle.—1. **ad voluptatem . . . referunt**: the Epicureans. Cf. §§ 20, 21, 45. The Epicureans used *voluptas* in its higher and better sense, placing intellectual above bodily pleasure. They are, however, often misrepresented. The context here shows that the lower forms of pleasure are meant. Cf. *Cato Maior*, § 39, *Nullam capitaliorem pestem quam voluptatem corporis hominibus dicebat a natura datam*, etc.—2. **nihil . . . altum . . . magnificum . . . divinum . . . rem tam humilem . . . contemptam**: the emphasis by position is strengthened by the sharp antitheses and by the anaphora. *Contemptam*, the participle, is used in the sense of *contemptabilis*, which was not in use in Cicero's time. Cf. *Cato Maior*, § 27, *Quae vox potest esse contemptior quam Milonis Crotoniatae?*—3. **suspicere . . . cogitationes abiecerunt**: 'raise their eyes . . . have let their thoughts sink.'—6. **natura** = *naturaliter.*—6. **sensum diligendi . . . benevolentiae caritatem**: chiasmus. *Sensum diligendi* is a substantive form of the verb *diligere*, as *amor* is of *amare.* Cf. § 27, *sensu amandi*; also § 100, *amare*

diligendi et benevolentiae caritatem facta significatione probitatis. Quam qui adpetiverunt, applicant se et propius admovent ut et usu eius, quem diligere coeperunt, fruantur et moribus sintque pares in amore et aequales propensioresque ad bene merendum quam ad reposcendum, atque haec inter eos sit honesta certatio. Sic et utilitates ex amicitia maximae capientur et erit eius ortus a natura quam ab imbecillitate gravior et verior. Nam si utilitas amicitias conglutinaret, eadem commutata dissolveret; sed quia natura mutari non potest, idcirco verae amicitiae sempiter-

*autem nihil est aliud nisi eum ipsum diligere, quem ames.* Cf. § 20, *benevolentia et caritate.* — 7. **facta . . . probitatis**: 'when signs of worth have been displayed.' — 8. **Quam qui adpetiverunt**: 'and if any have sought this,' viz. *benevolentiae caritatem.* The perfect is used in the statement of a general truth with the force of a present, *i.e.* if any seek this. Cf. *Cato Maior*, § 2, *Cui qui pareat*, 'and if any one obeys her' (*philosophia*); and § 64, *quibus qui splendide usi sunt*, 'and if any have made (*i.e.* make) good use of these' (*auctoritatis praemiis*). — 8. **applicant . . . et propius admovent**: a hysteron proteron (ὕστερον πρότερον), *i.e.* stating the second of two acts before the first. Cf. "putting the cart before the horse," the effect before the cause, etc. Cf. § 27, *applicatione magis animi.* — 9. **usu . . . fruantur . . . moribus**: *coniunctio.* Cf. § 23, *animos. Vsu*, 'companionship'; *mores*, cf. § 30, *moribus.* — 9. **diligere coeperunt**: cf. § 30, *dilexit.* — 10. **pares . . . et aequales**: the affection of the one is equal to that of the other in quantity and quality. *Par* generally indicates quantity; *aequalis*, quality. Cf. § 56, *pariter aequaliterque.* — 10. **propensioresque . . . reposcendum**: 'more inclined to grant a favor than to ask one.' Cf. § 26, *dandis recipiendisque meritis.* — 12. **haec**: *i.e.* the disposition to give rather than to receive; attracted into the gender of *certatio.* Cf. § 18, *eam sapientiam . . . quam.* — 12. **et . . . et**: 'on the one hand . . . on the other.' — 13. **a natura . . . ab imbecillitate**: have the force of conditional clauses. — 14. **gravior**: 'more honorable.' Cf. *gravitas*, 'dignity.' — 15. **conglutinaret . . . dissolveret**: cf. *Cato Maior*, § 72, *ut aedificium idem destruit facillime qui construxit, sic hominem eadem optime quae conglutinavit natura dissolvit.* —

nae sunt. Ortum quidem amicitiae videtis, nisi quid ad haec forte vultis.

*Fannius*. Tu vero perge, Laeli; pro hoc enim, qui minor est natu, meo iure respondeo.

33. *Scaevola*. Recte tu quidem. Quam ob rem audiamus.

X. *Laelius*. Audite vero, optimi viri, ea quae saepissime inter me et Scipionem de amicitia disserebantur. Quamquam ille quidem nihil difficilius esse dicebat, quam amicitiam usque ad extremum vitae diem permanere. Nam vel ut non idem expediret, incidere saepe, vel ut de re publica non idem sentiretur; mutari etiam mores hominum saepe dicebat, alias adversis rebus, alias aetate ingraves-

17. **ad haec**: sc. *respondere*. The remarks of Fannius and Scaevola are skillfully woven into the essay as a whole. *Ortum* implies that Laelius has conducted his hearers to the fountain-head of friendship, and Fannius's reply (*perge*) signifies a desire to have him continue to lead them. The latter part of his speech (*pro hoc . . . meo iure respondeo*) is taken up by Scaevola in *Recte tu quidem*. The address to Laelius (*audiamus*) is taken up in the reply (*audite vero*). Thus we see the dovetailing of the whole structure. For the dialogue form, cf. Introd. 5. — 19. **pro hoc enim**: cf. § 7, *credo, ex hoc item Scaevola*. — 20. **meo iure**: 'as I have a right to do'; lit. 'by virtue of my right.' The ablative is the figurative use of the ablative of means. *Meo*, cf. § 1, *socero suo* and *nostrae civitatis*.

33. **Recte tu quidem**: cf. § 8. — 2. **optimi viri**: at the corresponding point in the *Cato Maior* (§ 39), Cato addresses Scipio and Laelius in the same way. Cf. Introd. 5. — 3. **inter me et Scipionem**: cf. § 2, *ego*. — 4. **Quamquam**: 'and yet.' Scipio took exception to Laelius's position as to the continuance of friendship. Cf. § 29, *quamquam*. — 6. **expediret . . . sentiretur**: *expediret*, sc. *utrique*. Note the metaphor. *Sentiretur*, sc. *ab utroque*, *i.e.* they would not agree over politics. The imperfect is demanded because *incidere*, dependent upon *dicebat*, represents a past tense. Cf. § 75, *saepe incidunt magnae res*. — 8. **alias . . . alias**: adverbs explanatory of *saepe*, which belongs with *mutari*. — 8. **ingravescente**: 'under the growing burden of years'; a picture word showing the stoop of

cente. Atque earum rerum exemplum ex similitudine capiebat ineuntis aetatis, quod summi puerorum amores saepe una cum praetexta toga ponerentur.

34. Sin autem ad adulescentiam perduxissent, dirimi tamen interdum contentione vel uxoriae condicionis vel commodi alicuius, quod idem adipisci uterque non posset. Quod si qui longius in amicitia provecti essent, tamen saepe labefactari, si in honoris contentionem incidissent; pestem enim nullam maiorem esse amicitiis quam in plerisque pecuniae cupiditatem, in optimis quibusque honoris certa-

age. — 9. **Atque . . . aetatis**: 'he used to take as an illustration of these statements the analogy of boyhood.' *Atque*, as often, introduces a particular case under a general statement. — 10. **capiebat**: Laelius inserts a statement of his own in the midst of the indirect discourse containing Scipio's sentiments. *Capiebat* states the fact and *quod . . . ponerentur* gives Scipio's reason for it. — 10. **summi**: 'deepest.' — 11. **una cum**: cf. § 2, *una*. — 11. **praetexta toga**: cf. § 1, *virili toga*. — 11. **ponerentur**: instead of the more common *deponerentur* since 'to remove one's clothes' is commonly expressed by *deponere*.

34. **Sin autem**: *sin* generally implies a preceding condition. The contrast here, however, is not between the clauses introduced by *sin* and a preceding clause, but between the statements *amores cum praetexta toga ponerentur* and *ad adulescentiam* (*amores*) *perduxissent*. — 1. **dirimi . . . labefactari**: dependent upon the twice repeated *dicebat* above. — 2. **contentione . . . uxoriae condicionis**: 'in rivalry over a marriage engagement.' *Vxoriae*, cf. § 4, *sermonum*, and § 11, *funeris*, and below *honoris contentionem*. — 2. **vel commodi alicuius**: serves to extend the previous statement from the particular to the general; *aut* is more frequently employed to introduce such statements. — 3. **quod**: 'because.' — 4. **provecti essent**: the metaphor is from sailing. Cf. § 85, *in medio cursu amicitias . . . disrumpimus*, also Verg. *A.* 3, 72, *provehimur portu*. — 5. **labefactari**: sc. *eam*. 'Met with heavy seas' carries out the metaphor of *provecti*. Cf. Val. Flacc. 8, 357, *fluctu puppis labefacta*. — 5. **si in honoris . . . incidissent**: 'if they happen to be candidates for the same office.' — 6. **in plerisque**: 'among men in general,' in contrast to *in optimis quibusque*, 'among men with political aspira-

men et gloriae; ex quo inimicitias maximas saepe inter amicissimos exstitisse.

35. Magna etiam discidia et plerumque iusta nasci, cum aliquid ab amicis quod rectum non esset postularetur, ut aut libidinis ministri aut adiutores essent ad iniuriam; quod qui recusarent, quamvis honeste id facerent, ius tamen amicitiae deserere arguerentur ab iis quibus obsequi nollent. Illos autem qui quidvis ab amico auderent postulare, postulatione ipsa profiteri omnia sè amici causa esse facturos. Eorum querela inveterata non modo familiaritates exstingui solere sed odia etiam gigni sempiterna. Haec ita multa quasi fata impendere amicitiis ut omnia subterfugere non modo sapientiae sed etiam felicitatis diceret sibi videri.

tions.' *In optimis quibusque*, plural, because the pairs of friends are to be considered. — **8. ex quo inimicitias . . . exstitisse**: *ex quo = qua ex re* depending upon the whole preceding idea *quod si . . . gloriae*. Cicero may have had in mind Caesar and Pompey. *Inimicitias*, plural, because Cicero was thinking of concrete cases of friends who became estranged. *Exstitisse* is used instead of the subjunctive, because the clause is coördinate, not subordinate. Cf. § 45, *qua . . . possit*.

**35. discidia**: 'dissensions.' Cf. § 23, *discidiis*, from *discindere*. — **1. plerumque iusta**: cf. § 61, *ut minus iustae amicorum voluntates adiuvandae sint*. — **2. ut . . . ad iniuriam**: explanatory of *quod rectum non esset, postularetur*. Note the change of construction and the chiastic arrangement. — **3. quod qui recusarent**: = *cum ii, qui id (ministri aut adiutores fieri) recusarent*. — **5. obsequi**: 'accommodate.' — **6. quidvis**: (*quid*, 'anything,' + *vis* (*velle*), 'you wish') 'anything whatever.' — **6. ab amico . . . profiteri**: note the double alliteration and the assonance: similarity of sound. — **9. exstingui**: carries out the metaphor in § 22, *splendidiores*, and § 29, *exardescit*. — **10. fata**: a strong word which Cicero often softens by the use of *quasi*, *prope*, *paene*, etc.; so also *fatalis*. Cf. Cic. *in Cat.* 4, 2, *cur ego non laeter meum consulatum ad salutem populi Romani prope fatalem exstitisse?* Cf. also, *Phil.* 3, 29, *quae nos . . . ferre coëgit . . . vis quaedam paene fatalis*. — **10. omnia subterfugere**: subject of *videri*. *Subterfugere* corresponds to the

XI. **36**. Quam ob rem id primum videamus, si placet, quatenus amor in amicitia progredi debeat. Numne, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuerunt? num Vecellinum amici regnum appetentem, num Maelium debuerunt iuvare?

**37**. Ti. quidem Gracchum rem publicam vexantem a Q. Tuberone aequalibusque amicis derelictum videbamus. At C. Blossius Cumanus, hospes familiae vestrae, Scaevola,

picture *impendere*. Cf. § 32, *suspicere . . . abiecerunt*. — 11. **sapientiae . . . felicitatis**: sc. *esse*. Cf. § 8, *humanitatis*.

**36**. §§ 36–100 contain Laelius's discussion of the third and main division of his subject, viz. § 16, *quae praecepta des*. — 1. **placet**: sc. *vobis*. — 2. **Numne . . . debuerunt**: 'they certainly ought not . . . ought they?' Cf. Cic. *de Nat. Deor.* 1, 31, 88, *Quid? Deum ipsum numne vidisti?* — 3. **Coriolanus**: a Roman patrician who, according to tradition, when banished, in 491 B.C., because of his interference with the distribution of corn, led an army of Volscians against Rome. After all other attempts to turn him from his purpose had failed, he was induced by the Roman matrons, under the leadership of his wife and mother, to spare the city. Cf. Livy, 2, 33–40; also Shakespeare's play *Coriolanus*. — 4. **cum Coriolano**: more emphatic than *cum eo*. — 5. **Vecellinum . . . Maelium**: cf. § 28, *Sp. Cassium* and *Sp. Maelium*.

**37**. **Ti. . . . Gracchum**: the emphasis on the name shows the importance, as Cicero thought, of the illustration. Ti. Gracchus was born in 163 B.C., and took part in the siege of Numantia. Later he came to Rome, and espoused the cause of the people. In a riot, which followed his proposition to distribute among the recipients of land in Italy the wealth which Attalus, king of Pergamum, had bequeathed to Rome, Gracchus was killed. Cicero continually judges the Gracchi from the standpoint of an aristocrat. — 1. **Q. Tuberone**: the grandson of L. Aemilius Paulus, and the nephew of Scipio Africanus Minor. He was called "the Stoic," from his knowledge of that school of philosophy and his manner of life. He opposed both Ti. and C. Gracchus, and is one of the speakers in Cicero's dialogue, *de Re Publica*. Cf. § 101. — 2. **aequalibusque amicis**: 'and (other) just as good friends.' — 3. **C. Blossius**: it is said that he instigated Ti. Gracchus to bring forward the agrarian law. After

cum ad me, quod aderam Laenati et Rupilio consulibus in consilio, deprecatum venisset, hanc ut sibi ignoscerem, causam adferebat, quod tanti Ti. Gracchum fecisset ut, quidquid ille vellet, sibi faciendum putaret. Tum ego: 'Etiamne, si te in Capitolium faces ferre vellet?' 'Numquam' inquit 'voluisset id quidem; sed si voluisset, paruissem.' Videtis, quam nefaria vox! Et hercule ita fecit vel plus etiam quam dixit; non enim paruit ille Ti. Gracchi

the death of Ti. Gracchus he was accused of participating in his plans, and fled from Rome. He belonged to an old and distinguished family of Cumae, and was a philosopher. — 4. **aderam . . . in consilio**: 'sat with . . . in the commission,' an explanatory clause in parenthesis. — 4. **Laenati**: P. Popilius Laenas. As consul, in 132 B.C., he was assigned the prosecution of the accomplices of Ti. Gracchus. Because of his cruelty he was forced into exile, and banished in his absence by the law of C. Gracchus, which called to account those who had put to death a Roman citizen without trial. He was allowed to return to Rome after the death of C. Gracchus. — 4. **Rupilio**: a friend of Scipio and Laelius, who as colleague of Laenas in the consulship of 132 B.C. was tried with him for cruelty. — 6. **quod . . . fecisset**: 'that he had esteemed Ti. Gracchus so highly.' *Tanti* is the genitive of indefinite value; *quanti*, *magni*, *parvi*, *pluris*, and *minoris* are used in the same construction. — 9. **inquit**: cf. § 3, *inquam*. — 8. **si . . . vellet**: an ideal condition viewed from the past standpoint. Cf. § 11, *Nisi . . . vellet*. — 9. **id quidem**: *id* = *talem rem*. Cf. § 8, *quidem*. — 9. **paruissem**: Plutarch, *Ti. Grac.* 4, says that Blossius added, "For he never would have commanded it, if it had not been for the people's good." Cicero does not hesitate to make his quotations fit the case in hand by leaving out anything that might hurt his cause. Both Laelius and Cicero belonged to the aristocratic party, and saw little good in the popular party of their respective times. — 10. **Videtis . . . vox**: 'you catch my meaning, — what a sacrilegious sentiment' (that was). *Nefaria* (*ne* + *fas*), cf. § 11, *fas*; *vox*, sc. *erat*. The clause is not dependent (except logically) upon *videtis*. For the parataxis, cf. § 5, *tu . . . putes*. Cf. § 96, *meministis, quam . . . videbatur*. — 10. **ita fecit vel plus quam dixit**: a good example of the Latin use of verbs where the English prefers nouns, 'his actions went even be-

temeritati sed praefuit, nec se comitem illius furoris sed ducem praebuit. Itaque hac amentia quaestione nova perterritus in Asiam profugit, ad hostes se contulit, poenas rei publicae graves iustasque persolvit. Nulla est igitur excusatio peccati, si amici causa peccaveris; nam cum conciliatrix amicitiae virtutis opinio fuerit, difficile est amicitiam manere, si a virtute defeceris.

38. Quod si rectum statuerimus vel concedere amicis, quidquid velint, vel impetrare ab iis, quidquid velimus, perfecta quidem sapientia si simus, nihil habeat res viti; sed loquimur de iis amicis qui ante oculos sunt, quos vidimus

yond his words.' Cf. § 1, *quoad possem*, etc. — 12. **praefuit**: Blossius is said to have prompted Ti. Gracchus to the course he took, and on the day of his death urged him to disregard a number of bad omens. — 12. **comitem**: 'follower.' Cf. § 96, *comitem*; also Cic. *in Cat.* 1, 3, 7, *satellitem audaciae*. — 12. **illius furoris**: cf. § 30, *virtutis eius*. — 13. **amentia**: causal ablative, giving the reason for Blossius's fate. — 14. **ad hostes**: to Aristonicus, who had seized the territory Attalus had willed to the Roman people. Cf. above, *Ti. Gracchum*. Upon the death of Aristonicus, after his defeat by the Romans in 130 B.C., Blossius committed suicide. — 15. **Nulla**: has great emphasis here. A negative at the beginning of a sentence is emphatic; an adjective separated from its noun is emphatic. Both rules apply to *nulla* here; moreover, the word is stronger than *non*. 'There is no particle of palliation at all.' — 16. **peccaveris . . . defeceris**: notice the exactness in the use of tenses in Latin. Cf. § 22, *verteris*.—16. **conciliatrix . . . opinio**: note the chiasmus. *Virtutis*, cf. § 4, *sermonum*, also, § 30, *virtutis*.

**38. Quod si . . . statuerimus . . . si simus . . . habeat**: the whole thought is dependent upon the idea in *perfecta quidem sapientia si simus*, *i.e.* if we should attain that perfect wisdom, there would be no harm in having decided it proper to grant every request of our friends, or to ask anything of them. But he believes the Stoic ideal unattainable; certainly, he says, no one ever attained to it. Cf. § 18, *quam adhuc mortalis nemo est consecutus*. — 4. **qui ante oculos . . . quos novit vita**: note the ever widening circle and the corresponding strengthening of statement, — climax. *Quos* . . .

aut de quibus memoriam accepimus, quos novit vita communis. Ex hoc numero nobis exempla sumenda sunt, et eorum quidem maxime qui ad sapientiam proxime accedunt.

39. Videmus Papum Aemilium Luscino familiarem fuisse (sic a patribus accepimus), bis una consules, collegas in censura; tum et cum iis et inter se coniunctissimos fuisse M'. Curium, Ti. Coruncanium memoriae proditum est. Igitur ne suspicari quidem possumus quemquam horum ab amico quippiam contendisse, quod contra fidem, contra ius iurandum, contra rem publicam esset. Nam hoc quidem in talibus viris quid attinet dicere, si contendisset, im-

*communis* includes them all in a sort of summary. — **6. Ex hoc numero**: = *ex horum numero*. — **7. qui . . . accedunt**: those who are nearest to the Stoics' ideal of wisdom. Cf. § 19, *viros bonos . . . quia sequantur, quantum homines possunt, naturam optimam bene vivendi ducem.*

**39. Videmus**: *i.e.* in the records. Cf. § 38, *vidimus*, which is used in a more restricted sense. — **1. Papum Aemilium**: Q. Aemilius Papus was the colleague of C. Fabricius Luscinus in the consulship of 282 and 278 B.C., in the censorship of 275 B.C. Such inversion of proper names is common among the Roman writers, especially in Livy and Tacitus. Cf. *Cato Maior*, § 48, *Turpione Ambivio*. — **2. a patribus**: 'from our ancestors.' Cf. § 4, *a patribus*. — **3. tum**: 'besides,' not temporal here. — **4. M'. Curium**: cf. § 18, *M'. Curius*. — **4. Ti. Coruncanium**: cf. § 18, *Ti. Coruncanium*. — **4. Igitur**: generally post-positive in classical Latin. In post-classical Latin it is regularly first in its sentence. When *igitur* introduces a logical conclusion in syllogistic form, it may stand at the beginning of the sentence. Here it serves to connect the thought in general, and does not refer to any particular word or proposition. This use is rare. Cf. §§ 40, 42, *igitur*. — **6. contendisse**: 'earnestly begged.' — **6. contra fidem**: 'against his principles.' — **8. in talibus viris**: cf. § 9, *in pueris*; § 41, *in Scipione*. — **8. quid attinet dicere**: note the *praeteritio*; pretending to pass over or to be unwilling to state something, which is then stated emphatically. Cicero is fond of this rhetorical ruse. Cf. *ad Att.* 8, 3, 3, *Omitto illa vetera, quod istum in rem publicam ille aluit, auxit, armavit, ille legibus per vim et contra auspicia feren-*

petraturum non fuisse? cum illi sanctissimi viri fuerint, aeque autem nefas sit tale aliquid et facere rogatum et rogare. At vero Ti. Gracchum sequebantur C. Carbo, C. Cato, et minime tum quidem C. frater, nunc idem acerrimus.

*dis auctor, ille Galliae ulterioris adiunctor . . . Sed ut haec omittam, quid foedius*, etc. — **8. si contendisset . . . fuisse**: in the direct discourse the condition is contrary to reality in past time; the pluperfect subjunctive standing in both clauses. As subject and object, supply *quisquam* and *quippiam* from the preceding sentence. — **9. sanctissimi**: 'most honorable.' — **10. rogatum**: = *cum rogatus sit*. — **11. At**: denotes the sharpest kind of contrast, and is often used when a new subject, or a new phase of the subject under discussion, is introduced. The implication is that the relationship here mentioned is not true friendship. — **11. C. Carbo**: C. Papirius Carbo, an able, but wholly unprincipled man, was one of the three commissioners to put into effect the agrarian law of Ti. Gracchus. As tribune of the plebs in 131 B.C., he violently opposed the aristocracy; but in 121 B.C., after the death of C. Gracchus, he suddenly deserted the plebeian party, and as consul in 120 B.C. undertook the defense of Opimius, who had murdered C. Gracchus. When brought to trial in 119 B.C., on the charge of participating in the recent Gracchan troubles, he committed suicide. — **12. C. Cato**: grandson of Cato the Censor and of Aemilius Paulus Macedonicus. In his youth he was a follower of Ti. Gracchus, and attained the consulship in 114 B.C. He misgoverned Macedonia, and later took up his residence in Spain to escape prosecution for desertion to Jugurtha. — **12. et minime**: sc. *sequebatur*. *Et* serves to connect *C. Carbo* and *C. Cato* taken together, and *Gaius frater*. Cf. § 12, *sociis et Latinis*. — **12. tum . . . nunc**: Gaius was at most twenty-six years old at the time of his brother's death, and according to Plutarch only twenty or twenty-one. His youth accounts for his inactivity at that time. *Nunc* refers to the time of the dialogue, 129 B.C. — **12. C. frater**: Gaius Gracchus began his public career as tribune in 123 B.C. In 122 he worked successfully against the election of Opimius, who was elected the following year. A murder gave the senate a pretext to arm Opimius with extraordinary power, and he crushed the party of Gracchus. Gracchus himself did not raise his hand against his country, but fled across the

XII. **40.** Haec igitur lex in amicitia sanciatur, ut neque rogemus res turpes nec faciamus rogati. Turpis enim excusatio est et minime accipienda cum in ceteris peccatis, tum si quis contra rem publicam se amici causa fecisse fateatur. Etenim eo loco, Fanni et Scaevola, locati sumus, ut nos longe prospicere oporteat futuros casus rei publicae. Deflexit iam aliquantum de spatio curriculoque consuetudo maiorum.

**41.** Ti. Gracchus regnum occupare conatus est, vel regnavit is quidem paucos menses. Num quid simile populus

Tiber, where he employed a slave to kill him.

**40. Haec**: is explained by the following *ut* clause, which also summarizes the argument of §§ 35–39. — 1. **ut neque . . . nec**: instead of the usual *ut neve . . . neve* or *ne aut . . . aut*. — 2. **faciamus rogati**: cf. § 39, *facere rogatum*. — 2. **Turpis**: with *res* refers to acts which are themselves wrong; with *excusatio* it refers to a lack of principle in the person who makes the excuse. Trans. ''tis a poor excuse.' — 3. **ceteris**: cf. § 4, *ceteros*. For the proleptic use, cf. § 7, *reliqua Graecia*, and § 16, *de ceteris rebus*. — 5. **eo loco . . . locati**: for the assonance, cf. § 35, *ab amico . . . profiteri*. *Eo* = *tali*. *Locus* is often used in the sense of 'vantage ground,' a military or gladiatorial expression. Cf. Cic. *in Cat.* 3, 1, 1, *Loco ille motus est, cum est ex urbe depulsus*. — 6. **nos**: the optimates who possessed superior qualifications for statecraft; not merely the three participants in the dialogue. It probably also refers to the age: for our lot has been cast in an age when duty calls to a sharp lookout for political dangers in the course we are taking. — 6. **longe**: used here with reference to space; the positive in a figurative sense very rarely refers to time. — 7. **de spatio curriculoque**: often used without any appreciable distinction. Trans. 'from the straight course.' Cf. Cic. *Orat.*, § 12, *ex Academiae spatiis exstitisse; illa* (i.e. *spatia*) *enim sunt curricula*; also *Cato Maior*, § 83, *nec vero velim quasi decurso spatio ad carceres a calce revocari*. With *spatium* compare στάδιον. Metaphors from the race-track are common in all literature. Cf. § 101.

**41. Ti. Gracchus**: cf. § 37. — 1. **vel regnavit is quidem**: *vel* = *vel potius*; *quidem* emphasizes *is*, thus carrying its force back to the subject of *conatus est*. Cf. § 8,

Romanus audierat aut viderat? Hunc etiam post mortem secuti amici et propinqui quid in P. Scipione effecerint, sine lacrimis non queo dicere. Nam Carbonem, quocumque modo potuimus, propter recentem poenam Ti. Gracchi sustinuimus; de C. Gracchi autem tribunatu quid expectem, non libet augurari. Serpit deinde res; quae proclivis ad

*quidem*. — 4. **P. Scipione**: not Africanus Minor, the friend of Laelius, but P. Cornelius Scipio Nasica Serapio, the murderer of Ti. Gracchus. He was accused by the tribune of the plebs and thrown into prison. The senate sent him as legatus to Asia, "a form of honorable exile" (Reid), though his priestly office (*pontifex*, cf. Cic. *in Cat.* 1, 3) would have protected him in Italy. — 4. **sine . . . dicere**: as Scipio was a member of the senatorial party (optimates), Cicero (or Laelius) is moved to tears by political sympathies. The ancients thought it no disgrace to give way to their emotions and did not attempt to conceal them by conventionalities. Cf. Verg. *A.* 2, 6–8, *Quis talia fando* | *Myrmidonum Dolopumve aut duri miles Vlixi* | *temperet a lacrimis?* also 1, 92, 93, *Extemplo Aeneae solvuntur frigore membra; ingemit.* On the other hand, they showed the greatest fortitude in enduring pain or grief in order to spare the feelings of others. — 5. **non queo**: cf. § 22, *vix queo*. — 5. **Carbonem**: cf. § 39, *Carbo*. — 6. **recentem poenam**: the death of Ti. Gracchus occurred four years before the date of this dialogue. — 7. **sustinuimus**: to attempt the punishment of Carbo immediately after the death of Ti. Gracchus, would have aroused to greater frenzy the plebeians who were already deeply stirred by the murder of Ti. Gracchus. — 7. **de C. Gracchi . . . tribunatu**: Cicero, writing in 44 B.C. and dating the supposed conversation back to 129 B.C., can well place this prediction in the mouth of Laelius. The younger Gracchus had, as early as 129 B.C., shown qualities which indicated that he would be a candidate for the tribunate. He held the office of tribune in 125 B.C. For the device of "prophecy after the event," cf. *Cato Maior*, § 18, where Cicero, writing in 44 B.C. and dating his dialogue back to 150 B.C., four years before the overthrow of Carthage, has Cato express the hope that the razing of that city might fall to the lot of Scipio, who had actually destroyed Carthage more than a hundred years before the passage was written. — 8. **Serpit . . . labitur**: the metaphor of a

perniciem, cum semel coepit, labitur. Videtis in tabella iam ante quanta sit facta labes, primo Gabinia lege, biennio autem post Cassia. Videre iam videor populum a senatu disiunctum, multitudinis arbitrio res maximas agi. Plures enim discent quem ad modum haec fiant, quam quem ad modum iis resistatur.

42. Quorsum haec? Quia sine sociis nemo quicquam tale conatur. Praecipiendum est igitur bonis ut, si in eius

stream, or of rolling a stone down hill, is common. The subject of these verbs is *res*, 'the democratic movement.' Cf. Livy's *Praefatio*, § 9, *labente deinde paulatim disciplina velut desidentes primo mores sequatur animo, deinde ut magis magisque lapsi sint, tum ire coeperint praecipites, donec ad haec tempora, quibus nec vitia nostra nec remedia pati possumus, perventum est.* — 9. **in tabella**: 'in the matter of voting.' The position of these words outside their clause gives them strong emphasis. Cf. *Cato Maior*, § 28, *Orator metuo ne languescat.* — 10. **Gabinia lege**: as tribune in 139 B.C., A. Gabinius secured the passage of the first *lex tabellaria*, which substituted the ballot for a *viva voce* vote in the choosing of magistrates. — 11. **Cassia**: L. Cassius Longinus, tribune in 137 B.C., secured the extension of the ballot to the *iudicium populi* which regulated trials in the criminal courts (*quaestiones*). These laws were violently opposed by the optimates because they deprived the nobility of much of their influence in the comitia and courts. — 11. **Videre . . . agi**: to conceive past or future events as occurring in the present is common; the figure is termed *repraesentatio*. — 12. **multitudinis**: = *vulgi*, used for the sake of variety, with perhaps an invidious tone. Cf. "mob rule." — 14. **iis**: *i.e.* the revolutionizing laws. Verbs governing the dative are used only impersonally in the passive and retain the original dative used with the active form.

**42. Quorsum haec**: sc. *dixi*. Cf. *Cato Maior*, § 13, *Quorsus igitur haec tam multa de Maximo?* This formula is used to explain a digression and to make the return to the main theme easy. Laelius, in §§ 39–41, had digressed to treat of political friendships from the historical point of view. — 1. **sine sociis**: stronger than *amicis*; *e.g.* those bound by political ties as well as the ties of friendship.— 2. **Praecipiendum est igitur bonis**: in chiastic order with *improbis autem poena statuenda est* below. The contrast is twofold; 'a word

modi amicitias ignari casu aliquo inciderint, ne existiment ita se alligatos ut ab amicis in magna aliqua re publica peccantibus non discedant; improbis autem poena statuenda est, nec vero minor iis qui secuti erunt alterum, quam iis qui ipsi fuerint impietatis duces. Quis clarior in Graecia Themistocle, quis potentior? qui cum imperator bello Persico servitute Graeciam liberavisset propterque invidiam in exsilium expulsus esset, ingratae patriae iniuriam non tulit, quam ferre debuit, fecit idem, quod xx annis ante apud nos fecerat Coriolanus. His adiutor contra patriam inventus est nemo; itaque mortem sibi uterque conscivit.

of counsel is needed for conscientious citizens . . . for unscrupulous fellows a rigid enforcement of penalties.' — **2. ut . . . ne existiment**: "*ut ne*, though used at all periods (not by Caesar, Sallust, or Livy), is chiefly found in older Latin; afterwards *ne* alone took its place." L. 1947. Archaisms survive longest in the language of decrees, laws, prayers, rituals, etc., and Laelius is here practically proposing an enactment. Cf. §§ 43, 60, 65. — **2. eius modi**: *i.e.* the kind described in § 37, to which in § 18 he denies the name of friendship, *sentio, nisi in bonis amicitiam esse non posse*. — **6. secuti erunt**: for the exactness in tense usage in Latin, cf. § 22, *verteris*. — **7. impietatis**: as the state was founded under religious auspices, he who plots for its overthrow, as the democrats are accused of doing, is guilty of an act of sacrilege (*impietas*). — **7. Quis . . . potentior**: for the omission of the verb, cf. § 30, *mei*. — **8. Themistocle**: the celebrated Athenian general whose strategy won for the Greeks the battle of Salamis (480 B.C.), in which the fleet of Xerxes was destroyed. — **8. bello Persico**: the Second Persian War, 480 B.C. — **9. propter . . . expulsus**: in 471 B.C. Themistocles was accused of treasonable correspondence with the Persian king and fled from Greece. — **9. invidiam**: cf. Nepos, *Them.* 8, *Tamen non effugit civium suorum invidiam*. — **11. fecit idem**: *i.e. ad hostis se contulit*. For the antithetical asyndeton, cf. § 5, *velim*. Coriolanus waged war against Rome in 490, Themistocles against Greece in 470 B.C. — **13. itaque . . . conscivit**: *itaque = igitur*. The story of suicide is, in the case of each, without proof. Cf. Nepos, *Them.* 10, *De cuius morte multimodis apud plerosque scriptum est; sed*

43. Quare talis improborum çonsensio non modo excusatione amicitiae tegenda non est sed potius supplicio omni vindicanda est, ut ne quis concessum putet amicum vel bellum patriae inferentem sequi; quod quidem, ut res ire coepit, haud scio an aliquando futurum sit. Mihi autem non minori curae est, qualis res publica post mortem meam futura, quam qualis hodie sit.

XIII. 44. Haec igitur prima lex amicitiae sanciatur, ut ab amicis honesta petamus, amicorum causa honesta faciamus, ne exspectemus quidem, dum rogemur; studium

*nos eundem potissimum Thucydidem auctorem probamus, qui illum ait Magnesiae morbo mortuum.* Cf. also Livy, 2, 40, 10, *Apud Fabium longe antiquissimum auctorem usque ad senectutem vixisse eundem* (Coriolanus) *invenio.*

**43. talis . . . consensio**: he avoids calling the relation described in § 37, friendship. Cf. § 18.—2. **potius**: cf. § 19, *potiores.* —2. **supplicio**: a stronger word than *poena* in § 42.—3. **ut ne**: cf. § 42, *ut ne.*—4. **quod quidem**: *quod,* 'and this,' viz. helping a friend who is making war upon his own country. *Quidem,* cf. § 8, *quidem.*—4. **ut res ire coepit**: cf. § 41, *cum semel coepit, labitur.*—5. **haud scio an . . . sit**: 'probably will some day come to pass.' Cf. § 20, *haud scio an,* also § 51. Cicero's despair for the state after Caesar's assassination is plainly discernible in this sentence.

**44. Haec . . . pareatur**: summarizes §§ 40–43, where the law is stated negatively in ordaining what one must not do. It is stated positively in this section.—2. **honesta**: never 'honest' as the term is used in English; only what is 'honorable' is to be asked. —2. **causa**: note that *causa,* 'for the sake of,' regularly follows the word or words that depend upon it. The same is true of *gratia.* These are ablatives of cause and are used as if they were post-positive prepositions with the genitive case.—3. **ne . . . quidem**: cf. § 8, *ne . . . quidem.*—3. **studium**: 'enthusiasm,' to such a degree that we shall be zealous in finding ways to help our friends. Cf. La Fontaine, *Les Deux Amis,* for the same sentiment,—

*Qu'un ami véritable est une douce chose!*
*Il cherche vos besoins au fond de votre-coeur;*
*Il vous épargne la pudeur*
*De les lui découvrir vous-même.*

semper adsit, cunctatio absit; consilium verum dare audeamus libere. Plurimum in amicitia amicorum bene suadentium valeat auctoritas, eaque et adhibeatur ad monendum non modo aperte sed etiam acriter, si res postulabit, et adhibitae pareatur.

**45.** Nam quibusdam, quos audio sapientes habitos in Graecia, placuisse opinor mirabilia quaedam (sed nihil est quod illi non persequantur argutiis): partim fugiendas esse nimias amicitias, ne necesse sit unum sollicitum esse pro pluribus; satis superque esse sibi suarum cuique rerum,

—4. **adsit . . . absit**: the play upon words is not so sharply brought out as in the *Cato Maior*, § 33, *isto bono utare* (= *utaris*), *dum adsit, cum absit, ne requiras* where the effect is heightened by the chiastic arrangement. Cf. *amicitia amicorum* below, and § 5, *ad senem senex*, etc. — 5. **libere . . . acriter**: note the emphatic position of *libere*, *plurimum*, *auctoritas*, *aperte* and *acriter*. Cf. § 2, *admodum*. *Libere*, 'frankly,' lit. 'as one freeman to another.' — 6. **auctoritas**: cf. § 4, *auctoritate*. — 7. **si res postulabit**: to be taken only with *acriter*. *Res*, 'occasion.' — 8. **adhibitae pareatur**: cf. § 41, *iis resistatur*.

**45. quibusdam**: cf. § 24, *quendam*. Laelius speaks contemptuously of the views of the Epicureans (cf. § 13) and the Cyrenaics which he discusses in §§ 45 and 46 respectively. The thought is inspired by the Hippolytus of Euripides, 253 ff. Χρῆν γὰρ μετρίας εἰς ἀλλήλους φιλίας θνητοὺς ἀνακρίνασθαι. — 1. **habitos**: note the implication of the past tense. — 2. **opinor**: 'I am under the impression' almost as weak as 'I fancy.' It adds to the vagueness of *quibusdam*. — 2. **mirabilia quaedam**: = παράδοξα. — 2. **sed**: implies an ellipsis. Supply: you may think it strange that they took delight in discussing paradoxes, 'but,' etc. — 3. **argutiis**: 'shrewd discussions,' in an uncomplimentary sense. Cf. 'sharp practices.' — 3. **partim**: implies another *partim*. Its place is supplied by *alios autem* in § 46. Anacoluthon is not uncommon in Cicero; in the dialogues it adds to the general colloquial effect. — 4. **nimias**: 'too close.' — 4. **pro pluribus**: *i.e.* for himself and for his friend. — 5. **sibi**: dative of reference. It belongs in such connection to the fullness of expression of colloquial speech and is often so used by Plautus and Terence. Cf. "It's more than you can do to

alienis nimis implicari molestum esse; commodissimum esse quam laxissimas habenas habere amicitiae, quas vel adducas, cum velis, vel remittas; caput enim esse ad beate vivendum securitatem, qua frui non possit animus, si tamquam parturiat unus pro pluribus.

**46.** Alios autem dicere aiunt multo etiam inhumanius (quem locum breviter paulo ante perstrinxi) praesidi adiumentique causa, non benevolentiae neque caritatis, amicitias esse expetendas; itaque, ut quisque minimum firmitatis

look after your own business." — 6. **alienis**: cf. § 22, *illis*. — 7. **habenas habere**: cf. the English idiom "The ties of friendship." Note the tautophony. Cf. § 5, etc. — 8. **caput**: 'chief requisite.' Cf. § 69, *maximum est*. — 9. **securitatem**: 'freedom from anxiety.' Seyffert says Cicero uses this word to translate εὐθυμία ('cheerfulness') as used by Democritus, the ἀπάθεια ('absence of emotion') of the Stoics, and ἡδονή ('enjoyment') of Epicurus. Cf. Verg. *A.* 1, 289, 290, *hunc* (Aeneas) *tu* (Venus) *olim caelo accipies secura*. — 9. **qua . . . possit**: *qua* = *et ea*; cf. § 1, *quo*. This clause is therefore logically coördinate with *caput . . . esse* and might have had the same construction instead of being subordinated. Cicero in such cases varies his usage. Cf § 34, *ex quo . . . exstitisse*. — 9. **tamquam**: cf. § 3, *quasi*.

**46. Alios**: in contrast with *partim*, § 45. The Cyrenaics, who are also called Hedonists (ἡδονή, 'pleasure'), were the disciples of Aristippus, a follower of Socrates, who founded a school at Cyrene in the fourth century B.C. They were more materialistic than the Epicureans (cf. § 26) in ascribing friendship to a conscious need. The Epicureans left at least good will (*benevolentia*) to friendship. — 1. **dicere aiunt**: Cicero usually avoids such combinations as *dicere dicunt*. Cf. § 53, *dixisse ferunt*. — 1. **multo etiam inhumanius**: 'with far less of fellow-feeling.' Cf. § 50, *inhumana*. — 2. **quem locum**: 'a point which.' Cf. *Cato Maior*, § 27, *nec nunc quidem vires desidero adulescentis* (*is enim erat locus alter de vitiis senectutis*). — 2. **paulo ante perstrinxi**: in §§ 26–30. *Perstringere*, 'to touch a branch or a stem,' perhaps in order to pick the fruit or flower; hence 'to touch upon a theme,' 'to mention.' — 3. **benevolentiae . . . caritatis**: depend upon *causa* implied from the *causa* expressed. Cf. § 44, *causa*. — 4. **expetendas**: *expetere*, 'to seek from deliberate choice'; *appetere*, 'to seek eagerly

haberet minimumque virium, ita amicitias appetere maxime; ex eo fieri ut mulierculae magis amicitiarum praesidia quaerant quam viri et inopes quam opulenti et calamitosi quam ii qui putentur beati.

47. O praeclaram sapientiam! Solem enim e mundo tollere videntur, qui amicitiam e vita tollunt, qua nihil a dis immortalibus melius habemus, nihil iucundius. Quae est enim ista securitas? Specie quidem blanda sed reapse multis locis repudianda. Neque enim est consentaneum ullam honestam rem actionemve, ne sollicitus

and impetuously.' — 4. **ut . . . haberet**: Cicero follows the law of sense, which often outweighs mere technical considerations of tense sequence, and uses the imperfect instead of the present because *dicere aiunt* is equivalent to *dixisse aiunt*. He thinks of the Cyrenaics as having already given expression to their beliefs. — 6. **mulierculae**: 'unprotected women.' The diminutive expresses here the idea that women were less independent than men. In literature they were sometimes typified by the vine clinging to the elm or poplar. Cf. Hor. *Epode*, 15, 5, 6. *artius atque hedera procera adstringitur ilex* | *lentis adhaerens bracchiis* and *Catullus*, 62, 54–56. *at si forte eadem vitis est ulmo coniuncta marito . . . sic virgo.* — 7. **calamitosi**: 'unfortunate.' Cf. § 13, *religiosa*.

47. **O praeclaram sapientiam**: an ironical exclamation containing the conclusion of a suppressed condition, 'if it reveals to us such a state of things.' For the omission of the verb, cf. § 14, *illa*. — 1. **mundo**: from *mundus*, *-a*, *-um*, 'neat,' 'ornate.' The adjective raised to the rank of a substantive is used here of the orderly arrangement of the heavenly bodies. It often translates the Greek κόσμος, 'universe.' Cf. § 23, *ex rerum natura*. — 3. **Quae**: combines *quanti*, 'of what worth?' and *qualis*, 'what is the nature of?' — 4. **ista securitas**: cf. § 6, *ista*; § 45, *securitatem*. — 4. **Specie**: ablative of specification, in contrast with *reapse*. — 5. **reapse**: 'in experience,' *reapse* for *re eapse*. *Ipse* is composed of *is* and the emphasizing *-pse*: thus the original form of the pronoun was *ispse*, *eapse*, *idpse*, and of this archaic form certain parts survive in the classic language. *Ipse* finally followed the analogy of *ille* in gender-formation and declension. — 5. **locis**: 'circumstances.' Cf. § 22, *locis*. — 6. **honestam**: cf.

sis, aut non suscipere aut susceptam deponere. Quod si curam fugimus, virtus fugienda est, quae necesse est cum aliqua cura res sibi contrarias aspernetur atque oderit, ut bonitas malitiam, temperantia libidinem, ignaviam fortitudo; itaque videas rebus iniustis iustos maxime dolere, imbellibus fortes, flagitiosis modestos. Ergo hoc proprium est animi bene constituti, et laetari bonis rebus et dolere contrariis.

48. Quam ob rem si cadit in sapientem animi dolor, qui profecto cadit, nisi ex eius animo exstirpatam humanitatem arbitramur, quae causa est cur amicitiam funditus tollamus e vita, ne aliquas propter eam suscipiamus molestias? Quid enim interest motu animi sublato non dico inter pecudem et hominem, sed inter hominem et truncum aut saxum

§ 44, *honesta*. — 7. **si fugimus**: 'if we are to avoid,' a general truth. — 8. **necesse est**: 'of necessity.' *Necesse est*, like *credo*, *opinor*, etc., is parenthetical and merely ratifies the statement *quae . . . oderit* by adding 'it must be so.' *Vt* is not to be supplied. It is a case of parataxis. Cf. § 5, *velim*, and § 66, *oportet*. — 9. **cum aliqua cura**: 'regretfully,' *i.e.* it is almost foreign to the nature of *virtus* to hate, even to hate the bad. — 9. **oderit**: cf. § 4, *meminisset*. — 10. **temperantia . . . fortitudo**: cf. § 1, *Quintus Mucius, augur*. — 11. **videas**: 'you can see,' potential subjunctive which, in its strictest interpretation, is almost entirely limited to *verba sentiendi* and to imaginary second and third persons; *e.g.* Pliny, *Epi.* 6, 20, 14, *Audires ululatus* ('shrieks') *feminarum*; also Verg. *A*. 4, 401, *migrantis cernas*, 'you could see them moving.' — 12. **modestos**: cf. § 8, *moderate*. — 12. **proprium**: cf. § 26, *proprium*, also § 91. — 13. **bonis rebus**: ablative absolute, not dependent upon *laetari*, which is here used absolutely.

**48. cadit in sapientem**: cf. the English idiom, "It falls to my lot." — 1. **animi dolor**: cf. § 29, *animi*, and § 8, *dolorem*. — 2. **profecto**: cf. § 2, *profecto*. — 2. **exstirpatam humanitatem**: Laelius speaks of the apparent absence of feeling on the part of the Stoics. *Exstirpatam*, cf. the English, "uprooted." — 3. **tollamus e vita**: cf. § 47, *solem e mundo tollere*. — 4. **aliquas . . . suscipiamus molestias**: 'suffer some inconveniences. — 5. **pecu-**

aut quidvis generis eiusdem? Neque enim sunt isti audiendi qui virtutem duram et quasi ferream esse quandam volunt; quae quidem est cum multis in rebus, tum in amicitia tenera atque tractabilis, ut et bonis amici quasi diffundatur et incommodis contrahatur. Quam ob rem angor iste, qui pro amico saepe capiendus est, non tantum valet ut tollat e vita amicitiam, non plus quam ut virtutes, quia non nullas curas et molestias afferunt, repudientur.

XIV. Cum autem contrahat amicitiam, ut supra dixi, si qua significatio virtutis eluceat, ad quam se similis animus applicet et adiungat, id cum contigit, amor exoriatur necesse est.

**49.** Quid enim tam absurdum quam delectari multis

**dem**: cf. § 32, *pecudum*. — 7. **isti**: the Stoics. Cf. § 6, *ista*. — 8. **quasi ferream**: 'unyielding as steel.' Cf. § 27, *quasi lumen*. — 9. **volunt**: cf. § 29, *volunt*. — 9. **quae**: 'but this,' antithetical. — 9. **cum multis** = *cum multis aliis*. — 10. **tenera atque tractabilis**: 'soft and malleable.' These adjectives continue the metaphor in *ferream* above. — 10. **diffundatur . . . contrahatur**: the subject is *virtus*. Cf. the English idioms "large-hearted" and "small-hearted." The metaphor of the preceding part of the sentence is continued in this reference to the expansion and contraction of metals under the influence of heat and cold respectively. Compare *contrahatur* with *contrahat* below; though each may be rendered 'contract,' their meanings are entirely different. — 10. **bonis . . . incommodis** = *rebus secundis . . . rebus adversis*. — 13. **non plus . . . repudientur**: an elliptical expression for *non plus quam curae molestiaeque quas virtutes afferunt tantum valent ut virtutes ipsae repudientur*. — 14. **non nullas**: cf. § 4, *non invitus*. — 15. **contrahat**: has as subject the clause *si . . . eluceat*. — 15. **supra** = *ante*. Cf. §§ 27, 29, 32. *Supra* applies more properly to written than to spoken language. — 16. **similis animus**: 'kindred spirit.' — 17. **id cum contigit**: repeats the thought of the clause *si . . . eluceat*. — 18. **necesse est**: 'it must be so.' Cf. § 47, *necesse est*, and § 5, *velim*.

**49.** **Quid**: cf. § 14, *illa*, and § 30, *mei*. — 1. **delectari . . . rebus . . . animante . . . delectari**: note the chiasmus and antithetical asynde-

Quis quid (ordinarily means Some a aliquis after si nisi ne num, means any



inanimis rebus, ut honore, ut gloria, ut aedificio, ut vestitu cultuque corporis, animante virtute praedito, eo qui vel amare vel, ut ita dicam, redamare possit, non admodum delectari? Nihil est enim remuneratione benevolentiae, nihil vicissitudine studiorum officiorumque iucundius.

50. Quid, si illud etiam addimus, quod recte addi potest, nihil esse quod ad se rem ullam tam alliciat et tam trahat quam ad amicitiam similitudo? concedetur profecto verum esse, ut bonos boni diligant adsciscantque sibi quasi propinquitate coniunctos atque natura. Nihil est enim appe-

ton. — 2. **rebus**: cf. § 22, *illis*. — 3. **animante**: 'a living being,' 'man,' hence masculine gender. When applied to the lower animals it is usually feminine. — 4. **ut . . . redamare**: *redamare* was coined to translate ἀντιφιλεῖν, 'to love in return.' It is a ἅπαξ λεγόμενον in Cicero and does not occur again till Macrobius and Symmachus, about 400 A.D. Cf. § 29, *ut ita dicam*. — 4. **admodum**: cf. § 2, *admodum*. — 6. **vicissitudine**: 'interchange.' — 6. **studiorum officiorumque**: with oratorical style he dwells on both sides of the one idea, the prompting 'affection' and the resulting 'acts' of service.

**50. Quid**: sc. *hoc vobis videtur*. 'What do you think of this (the following) statement?' This anticipatory question is common in Cicero, especially in the orations. It may be rendered conventionally by our 'again.' — 1. **si . . . addimus**: 'if I make the further statement.' *Illud*, i.e. *nihil esse*, etc. — 3. **similitudo**: sc. *morum*, 'character.' Cf. "like seeks like," "birds of a feather," etc. Cf. also *Cato Maior*, § 7, *pares cum paribus facillime congregantur*. — 4. **bonos . . . diligant** = *boni inter se diligant*. Cf. § 5, *ad senem*, and § 28, *diligamus*. — 4. **propinquitate . . . atque natura**: 'natural tie.' The figure is hendiadys (ἓν διὰ δυοῖν): "the use of two nouns, with a conjunction, instead of a single modified noun." — 5. **enim**: regularly the second word in the sentence. It may stand third if the words preceding cannot be easily separated, or if the second word, as here, is a non-significant element. Cf. § 98, *enim*, and § 100, with note. — 6. **similium**: neuter of the adjective used as a substantive. Cf. § 14, *invidi*, also § 23, *animos*, and § 82, *similem sui*. — 5. **appetentius . . . rapacius**: 'more eager in desire' . . . 'quicker to appropriate': the inner disposition and the outward act. —

tentius similium sui nec rapacius quam natura. Quam ob rem hoc quidem, Fanni et Scaevola, constet, ut opinor, bonis inter bonos quasi necessariam benevolentiam, qui est amicitiae fons a natura constitutus. Sed eadem bonitas etiam ad multitudinem pertinet. Non enim est inhumana virtus neque immunis neque superba, quae etiam populos universos tueri iisque optime consulere soleat; quod non faceret profecto, si a caritate vulgi abhorreret.

**51.** Atque etiam mihi quidem videntur, qui utilitatum causa fingunt amicitias, amabilissimum nodum amicitiae tollere. Non enim tam utilitas parta per amicum quam amici amor ipse delectat, tumque illud fit, quod ab amico

8. **bonis inter bonos** = *bonis inter se.* Cf. *bonos boni* above. *Bonis*, sc. *esse*; dative of possession. — 8. **quasi necessariam**: (*ne* + *cedere*, 'to yield'), 'unavoidable,' almost equivalent to the strong expression *fatalis*, hence the *quasi*. Cf. § 35, *quasi fata*. — 8. **qui est . . . fons**: qui refers to *benevolentiam*, but is attracted into the gender of *fons*. Cf. *Cato Maior*, § 35, *Quam fuit imbecillus P. Africani filius! Quod ni ita fuisset, alterum illud exstitisset lumen civitatis.* Cf. also Cic. *Phil.* 5, 39, *Pompeio enim patre, quod imperi populi Romani lumen fuit, exstincto.* — 9. **Sed**: corrects the impression that might be gained from the preceding sentence: that good-will (*benevolentia* or *bonitas*) is restricted to the good (*boni*). — 10. **etiam**: cf. § 26, *etiam*. — 10. **inhumana**: cf. § 48, *humanitatem*. — 11. **immunis**: 'selfish,' lit. 'free from obligations' (*munus*), to others or the state. — 12. **tueri**: cf. § 25, *defendere*. — 12. **consulere**: with the accusative, 'to consult'; with the dative, 'to consult for the interests of.' — 12. **quod**: its antecedent is the preceding relative clause. — 13. **a . . . abhorreret**: the repetition of the preposition of the verb is common. Cf. § 84, *in qua . . . insunt*. — 13. **vulgi**: 'for mankind in general.' Cf. § 7, *vulgus*.

**51. Atque etiam**: cf. § 29, *atque*, and § 26, *utilitates . . . temporis causa*. — 1. **mihi quidem**: 'in my opinion at least.' Cf. § 8, *quidem*. — 2. **fingunt**: the Cyrenaics. Cf. § 46. — 2. **amabilissimum**: cf. § 4, *maxime memorabilem*. — 3. **per amicum**: 'through the instrumentality of a friend.' This use is the nearest approach to the use of person as means or instrument. — 3. **amicum quam amici amor**: note the tautophony.

est profectum, iucundum, si cum studio est profectum; tantumque abest, ut amicitiae propter indigentiam colantur, ut ii qui opibus et copiis maximeque virtute, in qua plurimum est praesidi, minime alterius indigeant, liberalissimi sint et beneficentissimi. Atque haud sciam an ne opus sit quidem nihil umquam omnino deesse amicis. Vbi enim studia nostra viguissent, si numquam consilio, numquam opera nostra nec domi nec militiae Scipio eguisset? Non igitur utilitatem amicitia sed utilitas amicitiam secuta est.

Cf. § 5, *ad senem.* — 4. **tumque**: *i.e. cum amor exarsit.* — 4. **ab amico est profectum**: 'has been bestowed by a friend'; lit. 'has proceeded from a friend.' — 5. **cum studio**: 'spontaneously.' — 6. **tantumque abest**: lit. 'so far from being true is it,' is regularly followed by two clauses of result introduced by *ut*, the first of which (unreal) is the subject of the impersonal verb while the second is the real result. "This use, very rarely personal, begins with Cicero, and is common in his writings and in Livy, not in Caesar, Sallust, or Tacitus." L. 1969. "Notice especially the impersonal *tantum abest*, *afuit* (rarely *aberat*) . . . *ut* . . . *ut*. The phrase originates with an abstract ablative dependent on a personal *absum*, which abstract ablative is afterward expanded into a consecutive clause with *ut*." GL. 552; Rem. 1. — 6. **propter indigentiam**: merely a variant for *utilitatis causa* above. — 7. **opibus et copiis**: ablative of cause. Cf. § 22, *opes.* — 7. **plurimum est praesidi**: cf. § 46, *praesidi adiumentique causa.* — 8. **alterius indigeant**: 'they (taken by twos) do not feel the need of each other.' Cf. § 30, *mei.* — 9. **Atque . . . amicis**: 'and yet perhaps it is not even desirable that friends never have any wants at all.' *Opus* usually signifies 'need,' but sometimes has a weaker force. *Nihil . . . deesse* translates the Greek αὐτάρκης, 'self-sufficient.' — 9. **haud sciam an**: cf. § 20, *haud scio an.* The subjunctive adds to the uncertainty of the statement. — 10. **Vbi . . . studia nostra viguissent**: 'For would my affection have had any room at all to develop?' Note the emphatic *Vbi.* — 12. **nec domi nec militiae**: these negatives, which are particularizing and not absolute, serve to strengthen the preceding negative *numquam*. *Militiae*, a locative form. Trans. 'abroad.' It is significant that the term for 'abroad' is a military expression, 'in the field'; it shows clearly that there was a time when a Roman's chief business abroad was fighting.

XV. **52.** Non ergo erunt homines deliciis diffluentes audiendi, si quando de amicitia, quam nec usu nec ratione habent cognitam, disputabunt. Nam quis est, pro deorum fidem atque hominum! qui velit, ut neque diligat quemquam nec ipse ab ullo diligatur, circumfluere omnibus copiis atque in omnium rerum abundantia vivere? Haec enim est tyrannorum vita nimirum, in qua nulla fides, nulla caritas, nulla stabilis benevolentiae potest esse fiducia, omnia semper suspecta atque sollicita, nullus locus amicitiae.

**53.** Quis enim aut eum diligat quem metuat, aut eum a quo se metui putet? Coluntur tamen simulatione dum-

**52. ergo . . . diffluentes**: note the double alliteration. *Diffluentes*, lit. 'flowing apart,' 'dissolving,' hence 'weakened.' Laelius speaks of the Epicureans and Cyrenaics mentioned in §§ 45 and 46. — 2. **nec usu nec ratione**: 'neither from practical experience nor from theory.' — 3. **habent cognitam**: Cicero occasionally employed *habere* with the perfect participle as we find it used in the modern languages, French, Italian, etc. In Cicero's time *habere* doubtless retained much of its own force, but by later writers was gradually reduced in importance, until the participle contained the leading idea and *habere* became an auxiliary verb. Cf. § 97, *exploratum habeas*. — 3. **pro . . . fidem**: interjections in general do not affect the case of the words associated with them, *e.g.* *O di immortales!* and *O rem publicam!* Cf. § 47, *O praeclaram sapientiam!* The insertion of this affirmation indicates the strong feeling entertained by Laelius on the point he is about to make. — 4. **ut**: 'on condition that.' Cf. Plautus, *Men.* 216, 217, *neque, ut te perdam, meream deorum divitias mihi*, 'nor would I take (lit. 'earn') the wealth of Heaven on condition that I lose you.' — 4. **diligat . . . vivere**: note the double chiasmus in the arrangement of these clauses. — 6. **omnium rerum**: a pleonastic genitive of definition. Cf. *de rerum natura*. — 7. **nimirum in qua . . . potest esse**: 'in which — and little wonder! — there can' etc. — 8. **stabilis benevolentiae**: objective genitive, *stabilis* agreeing with *benevolentiae*. — 8. **omnia semper**, etc.: for the antithetical asyndeton, cf. § 5, *tu velim*, etc.

**53. Quis . . . putet**: Lord cites 1 *John* iv: 18: "There is no fear in love, but perfect love casteth out fear." — 2. **tamen**: implies *quam-*

taxat ad tempus. Quod si forte, ut fit plerumque, ceciderunt, tum intellegitur quam fuerint inopes amicorum. Quod Tarquinium dixisse ferunt, tum exsulantem se intellexisse quos fidos amicos habuisset, quos infidos, cum iam neutris gratiam referre posset.

54. Quamquam miror, illa superbia et importunitate si quemquam amicum habere potuit. Atque ut huius, quem dixi, mores veros amicos parare non potuerunt, sic multorum opes praepotentium excludunt amicitias fideles. Non enim solum ipsa Fortuna caeca est sed eos etiam plerumque

*quam; sc.* though such instances may be found. — 2. **simulatione . . . tempus**: cf. § 26, *qui simulatione amicitiae coluntur et observantur temporis causa. Dumtaxat*, 'but merely,' also written *dum taxat*, "a sentence adverb." The word is composed of *dum* (= *dummodo*) + *taxat*, a sigmatic aorist subjunctive of a verb of uncertain origin and signification. — 3. **ceciderunt**: *i.e.* when the tyrants were driven from power. — 5. **Quod**: refers to the last clause of the preceding sentence. — 5. **Tarquinium**: cf. § 28, *Tarquinium.* Cf. "A friend in need is a friend indeed." — 5. **dixisse ferunt**: cf. § 46, *dicere aiunt.* — 6. **habuisset**: *i.e.* 'they had deserted him in his need.' Cf. Hor. *C.* 1, 35, 25–28:

'*At volgus infidum et meretrix retro*
*Periura cedit, diffugiunt cadis*
*Cum faece siccatis amici,*
*Ferre iugum pariter dolosi.*'

'But when the casks are drained dregs and all, the unfaithful rabble and the lying courtesan desert, and friends, too treacherous to bear equally the yoke of adversity, scatter hither and thither.' Compare.

"Die Freundschaft, die der Wein
gemacht,
Wirkt, wie der Wein, nur eine
Nacht."

— 7. **gratiam referre**: 'to show one's gratitude by doing something in return'; *gratiam debere*, 'to have reason for gratitude'; *gratiam habere*, 'to feel gratitude'; *gratias agere*, 'to thank.'

**54. Quamquam**: cf. § 51, *atque.* — 1. **illa . . . importunitate**: 'that traditional . . . overbearing disposition.' — 2. **ut huius . . . sic multorum**: note the emphatic position of these phrases. — 3. **mores**: cf. § 30, *moribus.* — 4. **opes**: cf. § 22, *opes.* — 4. **excludunt**: 'prevent the possibility of.' — 5. **Fortuna caeca est.** Cf. Cic. *Phil.*

efficit caecos quos complexa est; itaque efferuntur fere fastidio et contumacia nec quicquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet, eos qui antea commodis fuerint moribus, imperio, potestate, prosperis rebus immutari, sperni ab iis veteres amicitias, indulgeri novis.

**55.** Quid autem stultius quam, cum plurimum copiis,

13, 10, *quis hoc vestrum non videt, quod Fortuna ipsa, quae dicitur caeca, vidit?* Note the vivid personification in the whole sentence. — 6. **efferuntur fere fastidio**: note the alliteration and the position of *fere*. Cf. § 2, *tum fere*. — 7. **contumacia**: note the etymological force of this word; how it pictures the *inflated* self-importance of the newly rich. — 7. **insipiente fortunato**: 'fortunate fool.' — 8. **fieri**: = *esse*. — 8. **hoc**: explained by the following infinitive clauses. — 8. **quidem**: cf. § 8, *quidem*. — 9. **commodis . . . moribus**: 'approachable natures.' The genitive of description is more common where qualities mentally discerned are described, *e.g. vir summae virtutis*; when physical characteristics are described, the ablative is generally used, *e.g. ancora unco morsu*, 'an anchor with its bent fluke.' Yet any attempt to establish a rigid distinction in use invariably breaks down. — 9. **imperio . . . novis**: note the asyndeton. — 9. **imperio, potestate**: "the *imperium* was the faculty of direct command, which was either formally conferred on an officer of the state for military purposes, whether at home or abroad (*merum imperium*), or was annexed by custom to the office of the chief administrator of public justice for the purpose of preventing, correcting, and punishing wrongs." Amos, *Roman Civil Law*, p. 46. Other officers of the republic received only the civil rights of their positions, the *potestas*. The former officers were said to be *magistratus cum imperio*. Cf. § 59, *potentiam*. — 10. **prosperis rebus**: for the more common *rebus secundis*. Cicero evidently changed the order and selected *prosperis* to force an alliteration. It should be noted that the Romans sought for similarity of sound, whether found at the beginning, in the middle, or at the close of a word. — 11. **novis**: sc. *amicitiis*. Cf. § 41, *iis resistatur*.

**55. Quid . . . stultius**: sc. *est*. Cf. § 30, *mei*. — 1. **cum plurimum . . . possint**: 'when people are abundantly supplied with.' — 1. **copiis, facultatibus, opibus**: cf. § 22, *opes*. *Facultatibus* refers to the

facultatibus, opibus possint, cetera parare, quae parantur pecunia, equos, famulos, vestem egregiam, vasa pretiosa, amicos non parare, optimam et pulcherrimam vitae, ut ita dicam, supellectilem? etenim cetera cum parant, cui parent, nesciunt, nec cuius causa laborent (eius enim est istorum quidque, qui vicit viribus), amicitiarum sua cuique permanet stabilis et certa possessio; ut, etiamsi illa maneant, quae sunt quasi dona Fortunae, tamen vita inculta et deserta ab amicis non possit esse iucunda. Sed haec hactenus.

ability to secure the necessaries of life. Note the asyndeton. Cf. § 54, and *equos . . . vasa* below. — **2. possint . . . parare . . . parantur pecunia**: this section is particularly noteworthy for its alliterative passages, which indicate a somewhat elaborate style of composition. Cf. below *cetera cum qui nesciunt nec cuius causa; eius enim est; — est istorum; — quidque qui; — vicit viribus*. Cf. § 54, *imperio potestate*. — **2. cetera**: cf. § 4, *ceteros*. — **3. pecunia . . . egregiam**: these exceedingly primitive words date back to the period when men were engaged in herding cattle. *Pecunia*, "*pecus a quo pecunia universa, quod in pecore pecunia tum consistebat pastoribus.*" Varro, *Lingua Latina*, 5. *Egregiam* (*grex*, 'herd'), 'chosen from the herd'; hence 'surpassing,' 'excellent.' — **3. famulos**: 'household slaves.' Cf. *familia*, 'the household,' including the slaves. — **4. amicos**: antithetical asyndeton. — **4. ut ita dicam**: softens the metaphor in *supellectilem*, 'furnishing,' as if it were a house. Cf. § 49, *ut ita dicam*, also Cyrus's sentiment in Xenophon, *Mem.* 4, 2, 1, The best adornment a man can have is well-adorned friends. — **6. nesciunt**: note the position in the sentence. Cf. § 1, *solebat*. — **6. eius . . . viribus**: 'for each of those possessions falls to the man who is physically superior.' *Istorum* refers to *equos . . . vasa* in a tone of contempt. Cf. § 6, *ista*. *Vicit viribus*, cf. Verg. *A*. 2, 50, *validis viribus*, and 2, 494, *Fit via vi*; also *Cato Maior*, § 17, *non viribus aut velocitate*, and Livy, 9, 16, 12, *vigore . . . viribus excellens*. V seems to be the favorite alliterative letter in Latin when the idea of struggle or of the exertion of great strength is to be expressed. For further examples, cf. *vis*, in *Harper's Lat. Dict.* — **7. amicitiarum . . . possessio**: 'but in the case of friendships each man's possession is perpetual and secure.' Cf. *amicos*, above. — **10. hactenus**: cf. § 24, *Hactenus*.

XVI. **56**. Constituendi autem sunt qui sint in amicitia fines et quasi termini diligendi. De quibus tres video sententias ferri, quarum nullam probo, unam, ut eodem modo erga amicum affecti simus, quo erga nosmet ipsos, alteram, ut nostra in amicos benevolentia illorum erga nos benevolentiae pariter aequaliterque respondeat, tertiam, ut, quanti quisque se ipse facit, tanti fiat ab amicis.

**57**. Harum trium sententiarum nulli prorsus assentior. Nec enim illa prima vera est, ut, quem ad modum in se

**56**. Laelius, having finished the discussion of the ideas of the Epicureans and Cyrenaics (§§ 45–55) about friendship, returns from his digression to take up the topic mentioned in § 36, *quatenus amor in amicitia progredi debeat*. — 1. **Constituendi autem sunt**: sc. *fines*. We should expect the impersonal construction *Constituendum est qui fines sint*. For the thought, cf. § 36. — 2. **fines . . . termini**: *fines* is often used in a figurative sense, *termini* (lit. 'boundary stones') is seldom used figuratively, hence *quasi*. Cf. § 3, *quasi*. — 2. **sententias ferri**: 'are advanced,' as theories. *Sententiam ferre* generally means 'to vote,' 'to judge' by voting. — 3. **unam**: sc. *video quae hortetur*. — 4. **alteram**: regularly in an enumeration for *secundus, -a, -um*. Cf. *Cato Maior*, § 15. — 6. **pariter aequaliterque**: cf. § 32, *pares . . . aequales*. — 6. **respondeat**: *respondere*, 'to be a match for,' that is, the affection of the one should correspond exactly in quantity and quality to the affection of the other. Cf. Cic. *in Cat.* 2, 11, 24, *urbes coloniarum respondebunt Catilinae tumulis silvestribus*. — 6. **quanti . . . tanti**: cf. § 37, *tanti*. Cf. Pliny, *Epi.* 1, 3, 5, *Tu modo enitere ut tibi ipse sis tanti quanti videberis aliis si tibi fueris*, 'only try to be of as much worth to yourself as you shall seem to others if you have (first) proved your worth to yourself.'

**57. Harum . . . sententiarum**: cf. § 25, *summa . . . gloriam*. — 1. **nulli prorsus**: *i.e.* no one of these can I accept without modification. *Prorsus*, 'outright,' 'straight ahead,' 'prose,' in contrast with *versus*, 'verse' (*vertere*, 'to turn,' applied originally to the turning of the plow at the end of the field). From the analogy between the turning of the plow and the turning back at the end of a verse the agricultural term became a literary term and was applied to a line framed according to fixed laws. — 2. **Nec enim**: *enim*, 'for instance.' This use of *enim* is

quisque sit, sic in amicum sit animatus. Quam multa enim, quae nostra causa numquam faceremus, facimus causa amicorum! precari ab indigno, supplicare, tum acerbius in aliquem invehi insectarique vehementius; quae in nostris rebus non satis honeste, in amicorum fiunt honestissime; multaeque res sunt in quibus de suis commodis viri boni multa detrahunt detrahique patiuntur, ut iis amici potius quam ipsi fruantur.

58. Altera sententia est quae definit amicitiam paribus officiis ac voluntatibus. Hoc quidem est nimis exigue et

clearly established and is to be distinguished from its use in the succeeding sentence, *Quam multa enim.*—4. **nostra causa . . . faceremus, facimus causa amicorum**: note the chiasmus within a chiasmus, *i.e.* the verbs with the modifying phrases form a chiasmus while the extremes themselves are chiastically arranged. *Amicorum* is irregularly placed after *causa* to bring about this artificial arrangement. For the style, cf. § 55, *possint . . . parare.* The possessive pronouns are regularly attracted into agreement with *causa* instead of depending upon it in the genitive case.—5. **precari . . . supplicare**: sc. *aliquid.* Note the *coniunctio* in *ab indigno.* Cf. § 1, *solebat.* The infinitives explain *Quam multa* above. They are again taken up in the following *quae.*—5. **acerbius . . . vehementius**: cf. § 3, *saepius.* Note the chiasmus to heighten the effect.—6. **invehi insectarique**: 'we make an attack and follow it up.'—7. **satis**: 'altogether,' 'very.' Later writers, Tacitus, Livy, etc., frequently use *satis* in this sense.—7. **fiunt**: = *sunt.*—7. **multaeque . . . sunt**: 'and so there are many circumstances.'—9. **detrahunt detrahique**: cf. § 5, *ad senem.*—9. **potius quam ipsi**: 'to their own entire exclusion.' Cf. § 19, *potiores.*

58. **est quae definit**: 'is the one that restricts.' Cf. § 56, *in amicitia fines*, etc.—2. **Hoc**: sc. *facere.* The infinitive clause thus formed is the subject of *est*, while *nimis . . . amicitiam* is the predicate.—2. **nimis exigue et exiliter ad calculos**: 'too close and exact a reckoning.' *Exiguus* and *exilis* are from the same root; *exilis* for *exiglis*, the *i* being lengthened to compensate for the omission of the significant letter of the root. *Calculi*, 'pebbles,' were used by the ancients on their counting boards (*abaci*). The name is applied to

exiliter ad calculos vocare amicitiam, ut par sit ratio acceptorum et datorum. Divitior mihi et affluentior videtur esse vera amicitia nec observare restricte, ne plus reddat quam acceperit; neque enim verendum est, ne quid excidat, aut ne quid in terram defluat, aut ne plus aequo quid in amicitiam congeratur.

**59**. Tertius vero ille finis deterrimus, ut, quanti quisque se ipse faciat, tanti fiat ab amicis. Saepe enim in quibus-

the boards also, and finally even to the abstract action of accounting.—3. **ut . . . datorum**: 'that the account of debits and credits may balance.' Cf. § 1, *dicta*. Note that Laelius throughout this section is using terms drawn from mercantile life. *Constare* (for the *par sit* of this passage) is the technical word used of balancing an account (*ratio*). Cf. Pliny, *Epi*. 1, 9, 1, *Mirum est quam singulis diebus in urbe ratio aut constet aut constare videatur, pluribus iunctisque non constet*, 'when you take your days one at a time in the city, it is strange how the account balances or seems to balance, but does not balance if you take the whole sum.'—4. **Divitior . . . affluentior**: Cicero uses *dives*, *divitior*, *divitissimus*, instead of *dis*, *ditior*, *ditissimus*. *Dives* was originally applied to a color, 'golden,' hence 'rich.' Cf. Verg. *A*. 6, 195, *Vbi pinguem dives opacat ramus humum*, 'where the golden bough,' etc. *Affluens* denotes greater wealth than *dives*. The second in such pairs of synonyms is the stronger.—5. **reddat . . . acceperit**: cf. *acceptorum et datorum* above.—6. **neque . . . verendum est**: *i.e.* if the friendship be a true one. The following clauses introduced by *ne* are expressions used in weighing by means of balances.—6. **ne quid excidat**: 'that anything will fall out,' of the pans of the balances, thereby causing me to lose. —7. **ne quid in terram defluat**: 'that anything will be spilled on the ground,' and lost. This may refer to liquid measure (*defluat*).—7. **plus aequo**: this form of brachyology (βραχύς, 'short,' and λέγειν, to speak), in which a single ablative of an abstract substantive takes the place of a whole clause, while common in later writers, is found in Cicero only with *aequo* and *opinione*. — 7. **ne . . . quid . . . congeratur**: 'that too much will be placed (in the balances) on friendship's side,' making me pay too dearly for it.

**59. Tertius**: note the change from *sententia* (cf. § 57, *prima*. and § 58, *altera*) to *finis*. Cf

dam aut animus abiectior est aut spes amplificandae fortunae fractior. Non est igitur amici talem esse in eum qualis ille in se est, sed potius eniti et efficere ut amici iacentem animum excitet inducatque in spem cogitationemque meliorem. Alius igitur finis verae amicitiae constituendus est, si prius, quid maxime reprehendere Scipio solitus sit, dixero. Negabat ullam vocem inimiciorem amicitiae potuisse reperiri quam eius, qui dixisset ita amare oportere, ut si aliquando esset osurus; nec vero se adduci posse, ut hoc, quem ad modum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem; impuri cuiusdam aut ambitiosi aut omnia ad suam potentiam

§ 56. — 1. **quanti . . . tanti**: cf. § 37, *tanti*. — 2. **se ipse**: cf. § 5, *te ipse*. — 2. **Saepe enim**: cf. § 57, *enim*. Note the double alliteration in this sentence. — 3. **abiectior . . . fractior**: cf. § 3, *saepius*. *Spes fractior*, cf. "broken hopes." — 4. **Non est igitur**: corresponds exactly, in its relation to the sentence which precedes, to (§ 57) *quam multa enim*. — 4. **amici**: cf. § 8, *humanitatis tuae*. — 5. **ille**: refers to *eum*. Cicero avoids the repetition of *is* and the further accumulation of monosyllabic words. — 5. **eniti et efficere** = *nitendo efficere*. Cf. § 50, *propinquitate*. Note the alliteration. — 6. **iacentem**: 'despondent,' corresponds to *abiectior* above. — 6. **excitet inducatque**: the metaphor is that of arousing a man from sleep and leading him off to new scenes and surroundings. Cf. § 3, *induxi*. — 9. **Negabat ullam vocem**: 'he used to say that no utterance.' — 9. **inimiciorem amicitiae**: cf. § 23, *absentes adsunt*. — 10. **reperiri**: 'to be found by searching.' Cf. § 21, *reperiuntur*. — 10. **amare oportere**: sc. *aliquem*, 'one,' from which the subject of *esset osurus* is to be supplied. — 12. **quem . . . putaretur**: 'as they say.' The English prefers the personal construction. Cf. the German expression *man sagt*, and the French *on dit*, 'one says' for 'they say.' — 12. **a Biante**: cf. § 7, *septem*. The saying, ὡς δεῖ φιλεῖν ὡς μισήσοντα καὶ μισεῖν ὡς φιλήσοντα is assigned by Gellius to Chilon, another of the Seven Sages. — 14. **impuri**: 'low-minded,' a general term explained by the expressions, *ambitiosi*, 'an unscrupulous office seeker' (*ambo*, 'on both sides,' 'all around' + *ire*, 'to go,' 'to go around to solicit votes,' 'to make a personal canvass') and

revocantis esse sententiam. Quonam enim modo quisquam amicus esse poterit ei, cui se putabit inimicum esse posse? quin etiam necesse erit cupere et optare, ut quam saepissime peccet amicus, quo plures det sibi tamquam ansas ad reprehendendum; rursum autem recte factis commodisque amicorum necesse erit angi, dolere, invidere.

60. Quare hoc quidem praeceptum, cuiuscumque est, ad tollendam amicitiam valet; illud potius praecipiendum fuit, ut eam diligentiam adhiberemus in amicitiis comparandis, ut ne quando amare inciperemus eum, quem aliquando odisse possemus. Quin etiam si minus felices in diligendo

*omnia . . . revocantis*, 'a man scheming for influence,' 'a policy man.'— 14. **potentiam**: 'arbitrary or willful exercise of power.' Cf. § 54, *imperio potestate.*— 15. **Quonam enim modo**: 'for how, pray'; cf. § 7, *quonam.* — 16. **cui . . . putabit**: indicative because the conditional force outweighs the idea of characterization. — 16. **inimicum**: 'personal enemy'; *hostis*, 'public foe,' regularly used in the plural — 17. **necesse erit**: *i.e.* if you grant the proposition ascribed to Bias. — 17. **cupere et optare**: *cupere*, an impulsive, spontaneous desire; *optare*, choosing, after deliberation, from a desire to get the best (*optimum*). Cf. § 11, *velle.* — 18. **sibi**: refers to the unexpressed subject of *cupere* and *optare.*— 18. **tamquam**: cf. § 3, *quasi.* — 18. **ad reprehendendum**: cf. the English colloquialism, "he caught me up (criticised me) on that point." — 20. **angi, dolere, invidere**: Nauck has noted here that each succeeding word has one more syllable than the preceding, thereby giving a more forceful climax. He notes parallel cases in § 88, *velit*, *anquirat*, *desideret*, and § 78, *iurgia*, *maledicta*, *contumelia.* For a similar phenomenon, with the syllable arrangement reversed, cf. Verg. *A.* 5, 481, *procumbit humi bos*, where the diminishing number of syllables may be fairly interpreted as an artistic device to convey more forcefully the idea of the sudden collapse of the ox.

**60. cuiuscumque**: cf. § 8, *humanitatis tuae*, also § 59, *a Biante esse dictum.* — 2. **potius**: cf. § 19, *potior.* — 2. **fuit**: *i.e.* by some one in the past (*e.g.* Bias) for our guidance. — 4. **ut ne**: cf. § 42, *ut ne.* — 4. **amare inciperemus**: cf. § 32, *diligere coeperunt*, and § 78, *diligere incipiant.* — 5. **odisse**: cf. § 4, *meminisset.*— 5. **minus**: = *non.*

fuissemus, ferendum id Scipio potius quam inimicitiarum tempus cogitandum putabat.

XVII. 61. His igitur finibus utendum arbitror, ut, cum emendati mores amicorum sint, tum sit inter eos omnium rerum, consiliorum, voluntatum sine ulla exceptione communitas, ut, etiamsi qua fortuna acciderit ut minus iustae amicorum voluntates adiuvandae sint, in quibus eorum aut caput agatur aut fama, declinandum de via sit, modo ne summa turpitudo sequatur; est enim quatenus amicitiae

Cf. § 23, *minus*. — 7. **tempus**: 'occasion'; perhaps related to the Greek verb τεμνεῖν, 'to cut.'

**61. His . . . finibus**: the plural is due to Laelius's reverting, after stating Scipio's opinion, to § 56, *fines et termini*, instead of § 59, *alius finis*, where the digression began. — 1. **ut . . . sit**: a substantive clause explaining *his finibus*. *Sint*, subjunctive by attraction. — 2. **emendati**: 'blameless.' — 2. **omnium rerum**: explained by *consiliorum, voluntatum*. Cf. § 20, *omnium . . . rerum*. — 4. **ut, etiamsi . . . sit**: 'we should turn from the path of rectitude.' *Declinare de via*, 'to turn down from the highway,' often in the sense of 'tarrying at an inn' (*devorsorium*). Cf. *Cato Maior*, § 84, *commorandi enim natura devorsorium nobis, non habitandi dedit*. — 4. **qua fortuna**: euphemistic for *mala fortuna*. Cf. § 10, *incommodis*. Among the Romans several goddesses were included under the title *fortuna* — *fors fortuna*, *fortuna bona*, *fortuna mala*, etc. They were careful not to give offense to *fortuna mala* by direct reference to her as *mala*, hence *qua*. Cf. Hor. *C.* 1, 35, 20–24, where, in the last two lines of the stanza, *fortuna mala* is described as *fortuna bona mutata veste*, 'with her garments changed,' *i.e.* from bright to dark hues. For a like euphemism, cf. *manes*, 'the gentle spirits,' applied to the souls of the departed whose favor the Romans sought. — 4. **minus iustae**: euphemistic for *iniustae*, which would be harsh if used of the *voluntates* of friends. This figure is the converse of litotes. Cf. § 4, *non invitus*. — 6. **caput agatur aut fama**: *caput*, 'standing as a citizen,' 'citizenship'; *fama*, 'standing as a man,' 'reputation.' Cf. Cic. *de Imperio Cn. Pomp.* § 4, *magnae res aguntur*, 'great interests are at stake.' *Agatur*, cf. § 1, *solebat*. Cf. *capitis deminutio*, Morey's *Roman Law*, p. 231. — 7. **est enim quatenus**: sc. *finis*,

dari venia possit. Nec vero neglegenda est fama nec mediocre telum ad res gerendas existimare oportet benevolentiam civium; quam blanditiis et assentando colligere turpe est; virtus, quam sequitur caritas, minime repudianda est.

**62**. Sed (saepe enim redeo ad Scipionem, cuius omnis sermo erat de amicitia) querebatur, quod omnibus in rebus homines diligentiores essent; capras et oves quot quisque haberet, dicere posse, amicos quot haberet, non posse dicere et in illis quidem parandis adhibere curam, in amicis eligendis neglegentis esse nec habere quasi signa quaedam et notas, quibus eos qui ad amicitias essent idonei, iudicarent. Sunt igitur firmi et stabiles et constantes eligendi; cuius

'limit.' — 8. **Nec vero . . . fama**: *i.e.* in performing for our friends acts of a somewhat doubtful (*minus iustae*) character, we must have regard for our own reputations. Note the euphemism. — 8. **nec mediocre**: cf. § 4, *non invitus*. — 9. **ad res gerendas**: 'for realizing our ambitions' (lit. 'for public life'), a political term. *Gerendas*, instead of the usual *agendas*, after the analogy of *bellum gerere*, to carry out the metaphor in *telum*. — 10. **blanditiis et assentando**: the combination of unlike grammatical elements in a similar construction is unusual in classical Latin: here we should expect either two nouns or two gerunds. But cf. § 74, *venandi aut pilae studiosi*. — 11. **virtus**: note the antithetical asyndeton.

**62**. **Sed**: interrupts the course of his own meditations to revert to Scipio's discourse. — 1. **cuius omnis sermo**: *i.e.* whenever opportunity offered in this discourse he reverted to the subject of friendship. — 2. **omnibus in rebus**: sc. *ceteris*. — 3. **diligentiores**: sc. *quam in amicis diligendis*. — 4. **non posse dicere**: note the chiasmus with *dicere posse*. For the repetition of *posse*, cf. § 19, *non potest*. — 5. **in illis quidem**: *quidem* emphasizes *illis* and carries its force back to *capras et ovis*. — 6. **quasi signa quaedam et notas**: these expressions apply strictly to points of excellence in sheep and goats and to brands employed to distinguish one flock from another; hence *quasi*. Cf. § 3, *quasi*. — 7. **idonei**: Cicero regularly uses *ad* with the accusative after *idoneus* when the noun depending on *idoneus* refers to an inanimate object, but the dative when it refers to a person. — 8. **firmi . . . stabiles . . . constantes**: "*firmus*, 'resolute,' the firmness

generis est magna penuria. Et iudicare difficile est sane nisi expertum; experiendum autem est in ipsa amicitia. Ita praecurrit amicitia iudicium tollitque experiendi potestatem.

63. Est igitur prudentis sustinere ut cursum, sic impetum benevolentiae, quo utamur quasi equis temptatis, sic amicitia ex aliqua parte periclitatis moribus amicorum. Quidam saepe in parva pecunia perspiciuntur quam sint

which is not shaken by any attack; *stabilis*, 'immovable,' that which cannot be changed (*stare*); *constans*, 'changeless,' related etymologically to *stabilis*. These qualities define the *vir gravis* according to the Roman ideal" (Monet). — 9. **penuria**: lit. 'lacking the necessaries of life,' a stronger term for 'poverty' than *paupertas*, 'straitened circumstances'; but weaker than *egestas*, 'dire distress.' — 10. **expertum**: masculine accusative in predicate agreement with *aliquem*, 'you,' 'any one,' the subject of *iudicare*. — 11. **praecurrit amicitia iudicium**: *i.e.* we cannot rightly estimate our friends' worth until we *know* them. Lord aptly cites Emerson: "we talk of choosing our friends, but friends are self-elected."

63. **Est igitur**: note the postpositive particles in this section. — 1. **prudentis**: cf. § 8, *humanitatis*. — 1. **cursum . . . impetum . . . equis**: carry out the metaphor in *praecurrit* of the preceding sentence. Just as we keep tight rein on a newly broken team, so we should hold in check the progress of friendship until its reliability is proved. — 2. **quo utamur**: (*quo* = *ut eo*), a relative clause of purpose. — 2. **quasi . . . sic**: merely a variation for *ut . . . sic* above. — 3. **amicitia**: governed by *utamur*. — 3. **ex aliqua parte**: 'in part,' a sentence adverb. Cf. § 4, *nescio quo pacto*. — 3. **periclitatis**: note the passive use of the perfect participle of a deponent verb. Cf. *Cato Maior*, § 4, *eandem* (*senectutem*) *accusant adeptam*. The passive construction is sometimes found with *utor*, *fruor*, etc. Cf. Cic. *de Fin.* 1, 3, *sapientia . . . fruenda est*, and *in Verr.*, 2, 18, *omnia* (*bona ei*) *utenda tradiderat*. — 4. **parva . . . perspiciuntur**: cf. § 14, *e custodia*. *Perspiciuntur*, 'are shown up,' *i.e.* betray themselves. Contrast the English impersonal construction, "It is seen how trivial some people are." — 4. **quam sint leves**: an explanatory clause characteristic of colloquial speech and found frequently in the comedies of Plautus and Terence. The sense is complete before this

leves, quidam autem, quos parva movere non potuit, cognoscuntur in magna. Sin vero erunt aliqui reperti qui pecuniam praeferre amicitiae sordidum existiment, ubi eos inveniemus, qui honores, magistratus, imperia, potestates, opes amicitiae non anteponant, ut, cum ex altera parte proposita haec sint, ex altera ius amicitiae, non multo illa malint? Imbecilla enim est natura ad contemnendam potentiam; quam etiamsi neglecta amicitia consecuti sint, obscuratum iri arbitrantur, quia non sine magna causa sit neglecta amicitia.

**64.** Itaque verae amicitiae difficillime reperiuntur in iis

clause is added. 'Certain men are often shown up in a money-matter.' 'How unreliable they are' is added to prevent any misunderstanding. Cf. § 5, *velim*, also Plautus, *Men.* 246, *Ego illum scio quam carus sit cordi meo*, and the archaic expressions in English: "Consider the lilies of the field how they grow," and "I know thee who thou art." — 5. **leves . . . movere**: cf. § 62, *firmi et stabiles et constantes*, and § 40, *loco.* — 6. **Sin vero**: cf. § 34, *sin autem.* — 7. **sordidum**: the predicate of *pecuniam praeferre amicitiae*; sc. *esse.* — 8. **honores, magistratus**: applied to office-holding in general and especially to positions bestowed by the vote of the people. Cf. *cursus honorum.* — 8. **imperia . . . opes**: cf. § 54, *imperio*, *potestate*, and § 22, *opes.* — 9. **ex altera parte**: *i.e.* in one pan of the balances. Cf. § 58, *ne quid excidat . . . congeratur.* — 9. **haec . . . illa**: both refer to *honores . . . opes*. *Illa* repeats *haec* emphatically to carry it back over *ex altera non multo.* — 12. **neglecta amicitia**: 'at the expense of friendship.' — 12. **obscuratum iri**: "The supine in *-um* followed by *iri* forms the future passive infinitive: as, *eum exceptum iri puto*, Att. 7, 22, 1, 'I think there is a going to capture him,' *i.e.* 'that he is going to be captured.' Here *iri* is used impersonally and *eum* is the object of *exceptum*." L. 2273. *Obscuratum* governs *id*, which refers to *quam si . . . sint*. For this form periphrases are generally substituted, *e.g. fore* with *ut* and the passive subjunctive. — 13. **non sine**: cf. § 4, *non invitus*.

**64. reperiuntur**: cf. § 21, *reperiuntur*. Strelitz notes that Cicero may be thinking of his own bitter experiences in politics, particularly his desertion by Pompey at the time of his banishment from the

Subjunct. is used in Relative clause to show purpose, result, cause, after indefinite antecedent



qui in honoribus reque publica versantur; ubi enim istum invenias qui honorem amici anteponat suo? Quid? haec ut omittam, quam graves, quam difficiles plerisque videntur calamitatum societates! ad quas non est facile inventu qui descendant. Quamquam Ennius recte:

*Amícus certus ín re incerta cérnitur,*

tamen haec duo levitatis et infirmitatis plerosque convincunt; aut si in bonis rebus contemnunt aut in malis deserunt. Qui igitur utraque in re gravem, constantem, stabilem se in amicitia praestiterit, hunc ex maxime raro genere hominum iudicare debemus et paene divino.

XVIII. 65. Firmamentum autem stabilitatis constantiaeque eius, quam in amicitia quaerimus, fides est; nihil est enim stabile quod infidum est. Simplicem praeterea et

city. — 2. **reque publica**: 'public service,' cf. 'in the public eye.' — 3. **Quid**: cf. § 50, *Quid.* — 4. **ut omittam**: cf. § 9, *ut . . . omittam.* — 5. **societates**: plural because Laelius has in mind particular instances. Cf. § 23, *dissensionibus*, etc. — 6. **descendant**: 'condescend.' — 6. **Ennius**: cf. § 22, *Ennius.* — 7. **Amicus certus in re incerta cernitur**: the repetition of the same sound is noteworthy. It is one of the features of Ennius's writing. Cf. *O Tite, tute, Tati, tibi tanta, tyranne, tulisti*, which is quoted by thirteen Latin writers. The line is an iambic senarius, a verse consisting theoretically of six iambi, but in the fourth and fifth feet in this line spondees are substituted, as follows:

⏑ ∠ | ⏑ — | ⏑ ∠ | — — | — ∠ | ⏑ —.

Cf. "A friend in need is a friend indeed," for both sentiment and sound. *In re incerta = discrimen*, 'crisis.' Cf. § 53, *Tarquinium.* — 8. **haec duo**: the statements made in the following clauses, *i.e.* in their own prosperity they forget (lit. 'overlook') their friends or desert them in their hour of need. — 10. **gravem . . . stabilem**: cf. § 62, *firmi . . . constantes.* — 11. **maxime raro**: the unusual form emphasizes the superlative idea.

65. — 2. **fides**: 'loyalty,' 'trustworthiness.' Note its emphatic position. — 3. **quod infidum est**:

communem et consentientem, id est qui rebus isdem moveatur, eligi par est, quae omnia pertinent ad fidelitatem; neque enim fidum potest esse multiplex ingenium et tortuosum, neque vero, qui non isdem rebus movetur naturaque consentit, aut fidus aut stabilis potest esse. Addendum eodem est, ut ne criminibus aut inferendis delectetur aut credat oblatis, quae pertinent omnia ad eam, quam iam dudum tracto, constantiam. Ita fit verum illud, quod initio dixi, amicitiam nisi inter bonos esse non posse. Est enim boni viri, quem eundem sapientem licet dicere, haec duo tenere in amicitia: primum ne quid fictum sit neve simulatum; aperte enim vel odisse magis ingenui est quam fronte occultare sententiam; deinde non solum ab aliquo allatas criminationes repellere, sed ne ipsum quidem esse

for the mood, cf. § 22, *conquiescit*. — 3. **Simplicem . . . communem . . . consentientem**: 'frank' . . . 'congenial' . . . 'sympathetic.'— 4. **rebus isdem moveatur**: 'is animated by the same principles.'— 6. **multiplex**: 'many sided,' the opposite of simplex above, hence, 'sly,' 'deceitful.' — 6. **ingenium**: cf. § 1, *solebat*. — 6. **tortuosum**: 'wily.' — 7. **naturaque consentit**: sc. *non*, implied from the preceding *non*, 'does not naturally harmonize.'— 9. **eodem**: 'to the same purport.'— 9. **ut ne**: cf. § 42, *ut ne*. — 9. **criminibus**: 'accusations,' 'backbiting.' Cf. § 89, *peccatis*. For the ablative, cf. § 22, *illis*. — 9. **inferendis . . . oblatis**: note the chiasmus. *Credat oblatis*, cf. I *Corinth*. xiii: 5, "Love . . . thinketh no evil."— 11. **tracto**: 'touched upon.' Cf. § 62, *sunt igitur . . . constantes*. — 11. **fit**: 'becomes,' *i.e.* as a result of his argument. — 11. **initio**: cf. § 18. — 13. **boni viri**: cf. § 8, *humanitatis*. — 13. **quem . . . dicere**: sc. *mihi*, 'whom also I may call wise.' For the thought cf. § 18. — 14. **duo tenere**: note the lack of parallelism in *primum* followed by a negative subjunctive clause and *deinde* followed by explanatory infinitive clauses in apposition with *duo*. Such freedom in arrangement is characteristic of colloquial speech and gives the essay a more conversational tone. Cf. § 7, *te autem*. — 14. **fictum sit**: cf. § 26, *nihil fictum*, etc. — 15. **vel odisse**: 'even to hate if you will.' Cf. § 4, *meminisset*, and § 2, *vel*. — 16. **fronte**: 'expression,' sc. *ficta*. Cf. Verg. *A*. 4, 477, *Spem*

suspiciosum, semper aliquid existimantem ab amico esse violatum.

66. Accedat huc suavitas quaedam oportet sermonum atque morum, haudquaquam mediocre condimentum amicitiae. Tristitia autem et in omni re severitas habet illa quidem gravitatem, sed amicitia remissior esse debet et liberior et dulcior et ad omnem comitatem facilitatemque proclivior.

XIX. 67. Exsistit autem hoc loco quaedam quaestio subdifficilis, num quando amici novi, digni amicitia, veteribus sint anteponendi, ut equis vetulis teneros anteponere solemus. Indigna homine dubitatio! Non enim debent

*fronte serenat.*—17. **criminationes**: cf. *criminibus* above. — 17. **repellere**: 'discredit.'— 17. **ipsum**: 'a man himself,' for 'people' in general. — 18. **aliquid . . . esse violatum**: 'some wrong has been done,' explanatory of *suspiciosum*.

**66. Accedat . . . morum**: 'it is right that you add to this cheeriness in speech and lightness of heart.' For the parataxis, cf. § 5, *velim*, also § 47, *necesse est*. *Suavitas*, from the same root as *suadere*. — 2. **haudquaquam . . . amicitiae**: 'no small relish at the feast of love.' Cf. § 4, *non invitus*. — 3. **Tristitia . . . severitas**: 'gloomy disposition' . . . 'and ever present sternness.'— 3. **illa quidem**: cf. § 8, *quidem*. — 4. **remissior**: 'easier,' lit. 'more relaxed.' The word applies to a bow that is unstrung.— 5. **dulcior**: in antithesis to *severitas*. Cf. the English colloquial expressions "a sweet expression" and "a sour look." — 5. **facilitatemque**: 'approachability.' — 6. **proclivior**: cf. § 41, *proclivis*.

**67. Exsistit autem hoc loco**: 'there comes up, however, at this point.' Laelius's disinclination to take up this topic appears at the very beginning of the Latin sentence, but, in order to treat his subject thoroughly, he must settle the point. — 2. **subdifficilis**: 'considered somewhat difficult.' *Sub* in composition with an adjective generally weakens the simple meaning of that adjective. — 2. **veteribus**: cf. § 4, *veterum*. — 3. **equis vetulis**: 'poor old horses.' "Diminutives may denote: (1) actual smallness; (2) imputed smallness: implying (*a*) admiration, affection, or compassion; (*b*) contempt or irony," L. 267–269. — 4. **homine**: 'a human

esse amicitiarum sicut aliarum rerum satietates; veterrima quaeque, ut ea vina, quae vetustatem ferunt, esse debet suavissima; verumque illud est, quod dicitur, multos modios salis simul edendos esse, ut amicitiae munus expletum sit.

**68.** Novitates autem si spem adferunt, ut tamquam in herbis non fallacibus fructus appareat, non sunt illae quidem repudiandae, vetustas tamen suo loco conservanda; maxima est enim vis vetustatis et consuetudinis. Quin in ipso equo, cuius modo feci mentionem, si nulla res impediat, nemo est, quin eo, quo consuevit, libentius utatur quam

being,' a contemptuous thrust at any one who would advance such an opinion. He does not designate such a person by the term *vir*, 'man.' — 5. **satietates**: cf. § 64, *societates*. — 6. **quae vetustatem ferunt**: 'which will bear aging,' *i.e.* those which do not become sour. Cf. *Cato Maior*, § 65, *non omne vinum vetustate coacescit* ('turns sour'). — 7. **verumque . . . dicitur**: 'and true is the proverb which says.' — 8. **simul edendos**: with reference to the time necessary to ripen friendship. It is an almost universal sentiment that people must eat (*i.e.* live) together before they can really know each other.

**68. Novitates**: 'new friendships,' contrasted with *vetustas* below. — 2. **non fallacibus**: *i.e.* in spring an account is opened with the growing grain which does not promise more than it can yield at harvest time. Cf. Hor. *C.* 3, 1, 30–32,

*Fundusque mendax, arbore nunc aquas*
*Culpante, nunc torrentia agros*
*Sidera, nunc hiemes iniquas,*

'and the deceitful farm' (does not worry the contented man) 'when' (at harvest time to explain its failure) 'the tree blames now the heavy rains, now the constellations parching the fields, and now the heavy wind storms.' — 2. **illae quidem**: pleonastic repetition of *novitates* with concessive force. Cf. § 66, *illa quidem*. — 3. **suo**: cf. § 1, *nostrae*. — 4. **maxima . . . consuetudinis**: an echo, if not a conscious quotation in translation, of Aeschylus's *Prometheus Bound*, 39, τὸ ξυγγενές τοι δεινὸν ἥ θ' ὁμιλία, 'Relationship and intercourse are verily a mighty band.' — 4. **vis vetustatis**: the spell of "auld acquaintance." — 5. **si . . . impediat**: *i.e.* if the horse is sound and strong. — 6. **quin eo**: *quin* = *qui non*; *eo*, cf. *illae quidem*

intractato et novo. Nec vero in hoc quod est animal, sed in iis etiam quae sunt inanima, consuetudo valet, cum locis ipsis delectemur, montuosis etiam et silvestribus, in quibus diutius commorati sumus.

69. Sed maximum est in amicitia parem esse inferiori. Saepe enim excellentiae quaedam sunt, qualis erat Scipionis in nostro, ut ita dicam, grege. Numquam se ille Philo, numquam Rupilio, numquam Mummio anteposuit, numquam inferioris ordinis amicis, Q. vero Maximum fratrem, egregium virum omnino, sibi nequaquam parem, quod is

above. — 6. **quo**: sc. *uti.* — 7. **intractato et novo**: 'unbroken and' as yet 'unknown' to its owner. — 7. **hoc quod**: *hoc* is masculine and *quod* is attracted into the gender of *animal.* Cf. § 50, *qui est . . . fons.* — 9. **ipsis**: cf. § 22, *illis.* — 9. **montuosis etiam**: love of nature was lacking in the Romans as a people. Only a few of the Latin poets and more cultivated prose writers show any genuine appreciation for it. Cf. Hor. *C.* 1, 1, 30–32, *me gelidum nemus Nympharumque leves cum Satyris chori secernunt populo,* 'the cool grove and the light dances of the Nymphs with the Satyrs separate me from the masses.' — 10. **diutius**: cf. § 3, *saepius.*

**69. maximum**: 'of the highest importance.' Cf. § 45, *caput enim esse.* — 2. **excellentiae quaedam**: 'superior personalities.' Cf. § 64, *societates.* — 3. **grege**: *i.e.* the Scipionic circle. Cf. Introd. 8. This word is often used of philosophical sects, groups of students, and troupes of actors. *Grex,* lit. 'flock,' hence *ut ita dicam.* Cf. § 3, *quasi.* — 3. **Numquam**: cf. § 30, *ut.* — 3. **Philo**: cf. § 14, *Philus.* — 4. **Rupilio**: P. Rupilius obtained a triumph in 132 B.C. for having successfully terminated the Servile War in Sicily. Cf. §§ 37 and 73. — 4. **Mummio**: Spurius Mummius, the friend of Scipio, was the brother of Lucius Mummius who destroyed Corinth in 146 B.C. He was an aristocrat, and as a conservative opposed the establishing of schools of rhetoric at Rome. Cicero often mentions him in the *de Re Publica, e.g.* 1, 12, 18; 3, 34, 46, etc. — 5. **Q. vero Maximum**: eldest son of L. Aemilius Paulus. He was adopted by Q. Fabius Maximus, whose name he took. He fought under his father at Pydna and was detailed after the battle to bear the news of the victory over Perseus to Rome. He was consul in 145 B.C. —

anteibat aetate, tamquam superiorem colebat suosque omnes per se posse esse ampliores volebat.

**70.** Quod faciendum imitandumque est omnibus, ut, si quam praestantiam virtutis, ingeni, fortunae consecuti sint, impertiant ea suis communicentque cum proximis, ut, si parentibus nati sint humilibus, si propinquos habeant imbecilliore vel animo vel fortuna, eorum augeant opes iisque honori sint et dignitati. Vt in fabulis, qui aliquamdiu propter ignorationem stirpis et generis in famulatu fue-

6. **omnino**: 'in all respects,' generally followed by an adversative particle. Cf. § 98, *omnino . . . autem.* — 6. **is**: refers to Maximus after the parenthetical remark *egregium . . . parem.* If *is* were omitted, it might be thought that the clause referred to the same person as *sibi.* Cf. § 59, *qualis ille.* — 8. **per se**: *i.e.* through his wealth or political and personal influence. Cf. § 11, *liberalitate in sorores, bonitate in suos.* — 8. **ampliores**: 'more prosperous.'

**70. ut . . . ut . . . Vt**: 'that' (explanatory of *Quod*) . . . 'so that' (result) . . . 'As for example' (illustrative). — 2. **praestantiam**: 'advantage.' — 2. **virtutis . . . fortunae**: explain *per se* above, *i.e.* show in what respects one may help another. — 2. **consecuti sint**: cf. § 1, *quoad possem.* — 3. **impertiant**: 'bestow upon,' with especial reference to *fortunae.* — 3. **ea**: refers to the thoughts contained in the objective genitives rather than *praestantiam* itself, as is shown by the number of the pronoun. — 3. **communicent**: 'share with,' with especial reference to *virtutis* and *ingeni.* — 4. **nati sint**: take the subject from *omnibus.* Cf. *consecuti sint* above. — 4. **imbecilliore**: cf. § 3, *saepius*, and § 23, *imbecilli.* — 5. **animo vel fortuna**: taken up in chiastic order by *opes* and *honori et dignitati.* — 6. **honori . . . dignitati**: not a source of pride, but a means of helping their less fortunate relatives secure office and higher station. — 6. **in fabulis**: 'in the legends,' better than 'in the plays.' Laelius refers to such stories as that of the birth and education of Romulus and Remus. Cf. Livy, 1, 4, also § 100, *fabulis.* These legends, however, did enter into the plots of many plays presented on the Roman stage. — 7. **propter ignorationem**: on account of their ancestry and race not being known. Cf. § 25, *ob eam.* — 7. **famulatu**: 'voluntary service.' Cf. *servitus*, 'servitude,' 'a state

runt, cum cogniti sunt et aut deorum aut regum filii inventi, retinent tamen caritatem in pastores, quos patres multos annos esse duxerunt. Quod est multo profecto magis in veris patribus certisque faciendum. Fructus enim ingeni et virtutis omnisque praestantiae tum maximus capitur, cum in proximum quemque confertur.

XX. **71.** Vt igitur ii qui sunt in amicitiae coniunctionisque necessitudine superiores, exaequare se cum inferioribus debent, sic inferiores non dolere se a suis aut ingenio aut fortuna aut dignitate superari. Quorum plerique aut queruntur semper aliquid aut etiam exprobrant, eoque magis, si habere se putant, quod officiose et amice et cum labore aliquo suo factum queant dicere. Odiosum sane genus hominum officia exprobrantium; quae meminisse debet is in quem collata sunt, non commemorare, qui contulit.

**72.** Quam ob rem ut ii qui superiores sunt submittere

of slavery.' — 8. **cogniti sunt et . . . inventi**: *cognoscere*, to learn by studying and examining into a question; *invenire* generally refers to a 'happening to discover.' — 10. **Quod**: 'and this,' referring to the thought of the preceding sentence. — 11. **patribus**: cf. § 23, *animos*. — 12. **omnisque praestantiae**: 'and in short, of every advantage.' — 13. **capitur . . . confertur**: cf. § 23, *absentes adsunt*.

**71. igitur**: 'then'; cf. 'well,' 'now,' etc., as introductory and transitional particles. — 2. **in . . . necessitudine**: 'in the close bond of friendship and relationship.' *Coniunctio* here = *propinquitas*. — 3. **dolere**: cf. § 8, *dolorem*. — 4. **Quorum**: antithetical. — 5. **aliquid**: cf. § 23, *animos*. — 6. **officiose et amice**: 'with an obliging and friendly spirit.' — 8. **officia exprobrantium**: 'who cast up to you their own courtesies. *Officia* sums up *officiose et amice*, etc., of the preceding clause. — 8. **is**: a subject inserted after its verb in this way seems, in many cases, to be an afterthought, by which the writer seeks to make his meaning clearer. 'I mean the man on whom,' etc. — 8. **is, in quem collata sunt**: 'the recipient.' — 8. (is) **qui contulit**: 'the doer.' — 9. **commemorare**: 'mention,' its original signification.

**72. superiores . . . se**: note the alliteration. *Submittere se*, 'to

se debent in amicitia, sic quodam modo inferiores extollere. Sunt enim quidam qui molestas amicitias faciunt, cum ipsi se contemni putant; quod non fere contingit nisi iis qui etiam contemnendos se arbitrantur; qui hac opinione non modo verbis sed etiam opera levandi sunt.

73. Tantum autem cuique tribuendum, primum quantum ipse efficere possis, deinde etiam quantum ille quem diligas atque adiuves, sustinere. Non enim (neque tu) possis, quamvis excellas, omnes tuos ad honores amplissimos perducere, ut Scipio P. Rupilium potuit consulem efficere, fratrem eius L. non potuit. Quod si etiam possis quidvis deferre ad alterum, videndum est tamen, quid ille possit sustinere.

humble themselves.' — **2. inferiores**: may be nominative (*debent se extollere*) or accusative (*superiores debent inferiores extollere*). The latter is the easier interpretation and is more strongly favored by the clause *qui . . . levandi sunt* than is the former by the sentence *sunt enim . . . putant.* — **3. ipsi**: in contrast with their friends' opinion. — **4. contemni**: 'patronized.' — **4. fere**: 'usually.' Cf. § 2, *tum fere.* — **4. contingit**: cf. § 8, *contingere.* — **5. contemnendos se**: 'deserve to be patronized.' — **6. sed etiam opera**: 'but even by tangible assistance.'

**73. cuique**: cf. § 29, *quisque.* — **2. deinde**: cf. § 56, *alteram.* — **3. sustinere**: sc. *possit*, 'he is capable of receiving.' — **3. Non enim neque**: the two rules laid down in the preceding sentence require two illustrations introduced by *neque . . . neque*; but for the second, the clauses introduced by *ut* are substituted. Evidently the sentence is not finished according to the plan of its inception. Cf. § 7, *te autem.* — **4. excellas**: 'may possess superior advantages.' — **4. perducere**: *per*, through the offices leading up to the consulship (*amplissimos honores*). Cf. Pliny, *Epi.* 1, 14, 7, *Quaesturam tribunatum praeturam honestissime percucurrit.* Cf. *cursus honorum*, the aedileship, quaestorship, praetorship, and, finally, the consulship. — **5. ut**: 'as for example.' — **5. efficere**: 'to bring about the election of.' — **6. eius**: *i.e.* of P. Rupilius. — **7. deferre . . . sustinere**: the metaphor is derived from the act of transferring a burden from (*de*)

Verbs meaning to name and teach etc take two objects (…)



**74.** Omnino amicitiae corroboratis iam confirmatisque et ingeniis et aetatibus iudicandae sunt, nec si qui ineunte aetate venandi aut pilae studiosi fuerunt, eos habere necessarios quos tum eodem studio praeditos dilexerunt. Isto enim modo nutrices et paedagogi iure vetustatis plurimum benevolentiae postulabunt; qui neglegendi quidem non sunt sed alio quodam modo aestimandi. Aliter amicitiae stabiles permanere non possunt. Dispares enim mores disparia studia sequuntur, quorum dissimilitudo dissociat amicitias; nec ob aliam causam ullam boni improbis, improbi

your own shoulders to those of your friend, who can just stagger along under (*sub*) the load.

**74. Omnino**: 'as a rule.' — 1. **corroboratis . . . aetatibus**: the ablative absolute implies that one must hold his judgment in suspense until character has been formed and the habits settled. For the thought, cf. § 63, *Est igitur . . . amicorum;* also, "and years that bring the philosophic mind." — 3. **venandi aut pilae**: cf. § 61, *blanditiis et assentando.* — 3. **habere**: depends upon some idea of obligation (*e.g. oportet*) implied from *iudicandae sunt* above. — 5. **paedagogi**: (παῖς, 'boy,' + ἄγειν, 'to lead'). At Rome the sons of rich people were attended by a slave, often a young Greek captured in war, whose duty it was to accompany them to and from school, carry their book-bag and tablets, and protect them from the street gamins and one another. — 5. **vetustatis**: cf. § 68, *vetustas.* — 6. **neglegendi**: (*nec* + *legere*, 'to choose'), 'pass over,' 'disregard,' often in a thoughtless manner rather than purposely. For the change in consonant from *c* to *g*, cf. § 85, *neglegentia*, § 86, *negotium.* — 7. **alio quodam**: cf. § 6, *alio quodam.* — 7. **aestimandi . . . possunt**: note the double alliteration. — 7. **Aliter**: *i.e.* if we do not wait until our characters are formed. — 8. **Dispares . . . distantia**: Cicero's style becomes labored when to add one more *dis-* he introduces *distantia*, which he uses nowhere else. The word does not reappear till after the Augustan age. If possible, render *dis-* in each case in the same way. — 8. **Dispares . . . sequuntur**: 'for unlike pursuits result from dissimilarity of character.' *Studia* is the subject and *mores* the object of *sequuntur; quorum* refers to *mores.* — 10. **nec**: the general negative *non* is enforced by the *nec* applied to the phrase

bonis amici esse non possunt, nisi quod tanta est inter eos, quanta maxima potest esse, morum studiorumque distantia.

75. Recte etiam praecipi potest in amicitiis, ne intemperata quaedam benevolentia, quod persaepe fit, impediat magnas utilitates amicorum. Nec enim, ut ad fabulas redeam, Troiam Neoptolemus capere potuisset, si Lycomedem, apud quem erat educatus, multis cum lacrimis iter suum impedientem audire voluisset. Et saepe incidunt magnae res, ut discedendum sit ab amicis; quas qui impedire vult, quod desiderium non facile ferat, is et infirmus est mollisque natura et ob eam ipsam causam in amicitia parum iustus.

76. Atque in omni re considerandum est et quid postules ab amico et quid patiare a te impetrari.

XXI. Est etiam quaedam calamitas in amicitiis dimitten-

*ob . . . ullam.* Cf. § 51, *nec domi.* — 12. **quanta maxima potest**: 'the greatest imaginable.' Cf. *Cato Maior*, § 41, *tanta . . . voluptate quanta percipi posset maxima.*

**75.**—2. **quod persaepe**: *quod* refers to the thought contained in *ne . . . amicorum.* — 3. **Nec enim**: the correlative of *nec* is *et saepe* below. *Enim*, cf. § 57, *enim.* — 3. **ut . . . redeam**: cf. § 9, *ut alia omittam.* — 4. **Neoptolemus**: (νέος, 'late,' πτόλεμος, 'war'). This was the name applied to Pyrrhus, the son of Achilles and grandson of Lycomedes, king of Scyros, because he took no part in the war till near its conclusion. Ulysses persuaded him to take Achilles's place in the siege of Troy, as it had been prophesied that the city could not be captured without his help. — 6. **impedientem**: 'trying to prevent.' The present participle expresses an attempted action. —6. **audire**: 'listen to'; used also in the sense of 'give heed to,' 'obey,' with the dative case. Cf. *oboedire* (*ob* + *audire*). — 7. **discedendum sit ab**: cf. the English idiom, "to break with." — 7. **quas qui**: = *et si eas quis.* — 7. **quas . . . vult**: 'is willing to allow these to stand in his way.' — 8. **desiderium**: cf. § 10, *desiderio.* — 9. **et**: is correlative with *et*; *-que* connects *mollis* with *infirmus.* — 10. **parum iustus**: 'lacks fairness.'

**76. Atque . . . impetrari**: a brief summary of §§ 36–75, particularly of §§ 73–75. — 3. **Est**:

dis non numquam necessaria; iam enim a sapientium familiaritatibus ad vulgares amicitias oratio nostra delabitur. Erumpunt saepe vitia amicorum tum in ipsos amicos, tum in alienos, quorum tamen ad amicos redundet infamia. Tales igitur amicitiae sunt remissione usus eluendae et, ut Catonem dicere audivi, dissuendae magis quam discindendae, nisi quaedam admodum intolerabilis iniuria exarserit, ut neque rectum neque honestum sit nec fieri possit, ut non statim alienatio disiunctioque faciunda sit.

**77.** Sin autem aut morum aut studiorum commutatio quaedam, ut fieri solet, facta erit aut in rei publicae partibus dissensio intercesserit (loquor enim iam, ut paulo ante dixi, non de sapientium sed de communibus amicitiis), cavendum

emphatic. — 4. **necessaria**: 'unavoidable,' cf. § 50, *necessariam*. — 5. **vulgares**: 'friendships in general,' *i.e.* not of the *boni* alone. — 5. **oratio nostra delabitur**: *de*, 'down,' *i.e.* to friendships on a lower plane. Cf. § 100, *ad leves amicitias defluxit oratio*. These statements mark the beginning and close of the discussion of the friendships of people in general. Notice, however, that Laelius hardly more than mentions *amicitiae vulgares* in the twenty-five sections. Note the metaphors in *delabitur*, *erumpunt*, *redundet*, *remissione*, *eluendae*, *dissuendae*, *discindendae*, and *exarserit*. — 6. **vitia**: cf. § 89, *peccatis*. — 6. **tum . . . tum**: 'now' . . . 'now,' temporal. — 7. **quorum**: viz. *vitia in alienos*. Cf. the sentiment in English, "A man is known by the company he keeps;" and in German, *Sage mir, mit wem du umgehst, und ich werde dir sagen wer du bist* (Strelitz). — 7. **redundet**: subjunctive of result. — 11. **neque . . . neque . . . nec**: *neque . . . neque . . . sit* is the first member and *nec fieri possit* the second. Cf. § 75, *et . . . que . . . et*. — 12. **alienatio disiunctioque**: 'estrangement and severing of relations.' — 12. **faciunda sit**: cf. § 14, *adesset*.

**77. Sin autem**: cf. § 34, *Sin*. — 1. **aut . . . aut . . . aut**: cf. § 76, *neque . . . neque . . . nec*. — 1. **morum aut studiorum**: cf. § 74, *morum studiorumque*. — 2. **in . . . partibus**: *i.e.* in politics. — 3. **ante dixi**: *i.e.* in § 76. — 4. **communibus** = *vulgares* (§ 76) and *leves* (§ 100). Note the change from the limiting genitive to

erit, ne non solum amicitiae depositae, sed etiam inimicitiae susceptae videantur. Nihil est enim turpius quam cum eo bellum gerere quocum familiariter vixeris. Ab amicitia Q. Pompei meo nomine se removerat, ut scitis, Scipio; propter dissensionem autem, quae erat in re publica, alienatus est a collega nostro Metello; utrumque egit graviter, auctoritate et offensione animi non acerba.

78. Quam ob rem primum danda opera est ne qua amicorum discidia fiant; sin tale aliquid evenerit, ut exstinctae potius amicitiae quam oppressae esse videantur. Cavendum

the adjective. Such changes show the studied nature of the essay, and are far more characteristic of post-Augustan writers (Tacitus, Livy, etc.) than of Cicero.— 5. **amicitiae . . . inimicitiae**: note the antithesis; also in the verbs, *de*, 'down,' and *sub*, 'up.' — 8. **Q. Pompei**: in the consular election for 141 B.C. Q. Pompeius Nepos promised Laelius his support, announcing at the same time that he himself would not be a candidate. When he had thrown Laelius's friends off their guard he entered upon a vigorous campaign, and was himself elected. As consul he began in 141 B.C. the siege of Numantia. — 8. **meo nomine**: 'on my account,' a mercantile expression. — 10. **collega**: in the college of augurs. — 10. **Metello**: Quintus Caecilius Metellus defeated the Achaeans in 146 B.C., and received the surname *Macedonicus*. He was consul in 143 B.C. and censor in 131. He is mentioned as an especially fortunate man. Having held all the highest offices of the state, and administered them with distinction, he was carried to his funeral pyre by his four sons, three of whom had been consuls, while the fourth was a candidate for the consulship at the time of his father's death. — 10. **utrumque**: refers to the actions indicated in the verbs *removerat* and *alienatus est*. — 11. **animi**: cf. § 1, *solebat*.

**78. primum danda opera**: 'before anything else we must see to it.' Cf. § 17, *opus*. — 2. **discidia**: cf. § 23, *discidiis*. — 2. **ut . . . videantur**: depends upon *danda opera est*. — 2. **exstinctae potius . . . oppressae**: the distinction between these words is brought out in *Cato Maior*, § 71, *Adulescentes mihi mori sic videntur ut cum aquae multitudine flammae vis opprimitur* ('is quenched'); *senes autem sic, ut sua sponte, nulla adhibita vi, consumptus ignis exstinguitur* ('the

vero ne etiam in graves inimicitias convertant se amicitiae; ex quibus iurgia, maledicta, contumeliae gignuntur. Quae tamen si tolerabiles erunt, ferendae sunt, et hic honos veteri amicitiae tribuendus, ut is in culpa sit qui faciat, non is qui patiatur iniuriam.

Omnino omnium horum vitiorum atque incommodorum una cautio est atque una provisio, ut ne nimis cito diligere incipiant neve non dignos.

79. Digni autem sunt amicitia quibus in ipsis inest causa cur diligantur. Rarum genus. Et quidem omnia praeclara rara, nec quicquam difficilius quam reperire quod sit omni ex parte in suo genere perfectum. Sed plerique neque in rebus humanis quicquam bonum norunt, nisi quod fructuosum sit, et amicos tamquam pecudes eos potissimum diligunt ex quibus sperant se maximum fructum esse capturos.

fire having burned out, goes out'). Cf. "The flame of love." — 4. **vero**: 'but,' granting that friends must 'fall out.' — 5. **iurgia, maledicta, contumeliae**: note the climax in meaning and cf. § 59, *angi dolere invidere*. — 5. **Quae . . . tolerabiles . . . ferendae**: refer to *contumeliae*. Cf. § 77, *communibus*. — 6. **veteri amicitiae**: cf. § 68, *vetustatis*. — 7. **qui faciat**: cf. § 71, *is . . . qui contulit*. — 7. **qui patiatur**: cf. § 71, *is, in quem collata sunt*. — 9. **Omnino . . . incommodorum**: *omnino*, cf. § 74, *omnino*. Note the homoeoteleuton (cf. § 25, *summam*, etc.) and the repetition of O. *Incommodorum*, 'unpleasantness.' — 10. **ut ne**: cf. § 42, *ut ne*. — 11. **non dignos**: for *indignos*, to make a sharper contrast with the following *digni autem*.

**79. quibus**: dative of possession (Reid). — 2. **Et quidem**: 'and in fact,' "parenthetical and slightly ironical and well suited to the tone of the dialogue" (Monet). — 2. **omnia praeclara rara**: note the homoeoteleuton and tautophony. Cf. § 5, *ad . . . amicitia*; § 25, *servatam*; and § 64, *amicus certus*. For the omission of the verb, cf. § 14, *illa*. — 3. **reperire**: cf. § 21, *reperiuntur*. — 3. **omni . . . perfectum**: 'the highest type of its kind.' — 5. **quicquam bonum norunt**: *bonum* has a quasi predicative force; 'recognize nothing as good, except what is profitable.'

**80.** Ita pulcherrima illa et maxime naturali carent amicitia per se et propter se expetita nec ipsi sibi exemplo sunt, haec vis amicitiae et qualis et quanta sit. Ipse enim se quisque diligit, non ut aliquam a se ipse mercedem exigat caritatis suae, sed quod per se sibi quisque carus est. Quod nisi idem in amicitiam transferetur, verus amicus numquam reperietur; est enim is qui est tamquam alter idem.

**81.** Quod si hoc apparet in bestiis, volucribus, nantibus, agrestibus, cicuribus, feris, primum ut se ipsae diligant (id enim pariter cum omni animante nascitur), deinde ut requirant atque appetant ad quas se applicent eiusdem generis animantis, idque faciunt cum desiderio et cum quadam similitudine amoris humani, quanto id magis in homine fit natura!

**80. Ita**: 'under such circumstances.' — 1. **maxime naturali**: cf. § 4, *maxime memorabilem*. — 2. **per se**: *i.e.* without any other impulse. — 2. **propter se**: *i.e.* without any other motive, such as the reward it may bring. *Propter se* is of equal value with *per se*. Cf. "of the people, by the people, and for the people." — 2. **exemplo sunt**: men love themselves for love's sake, yet they fail to understand that this same unselfish spirit is the underlying principle of friendship and do not treat their friends as second-selves. Consequently, theirs is not the true friendship. — 3. **ipse enim . . . a se ipse**: cf. § 5, *ipse*. — 4. **mercedem**: 'profit.' — 5. **caritatis suae**: *suae* is here equivalent to an objective genitive; 'affection for himself.' — 5. **quod . . . idem**: *i.e.* the same unselfish spirit. — 6. **est enim**: *sc. verus amicus*.

**81. hoc**: explained by the clause *ut . . . humani*. — 1. **bestiis**: twice defined; first, according to their abodes — air, water, or land; and next according to their condition — domestic or wild. — 3. **pariter**: cf. § 32, *pares*. — 3. **animante**: cf. § 49, *animante*. — 3. **deinde ut**, etc.: the first reference to love between the sexes is introduced only in connection with the animals (*bestiae*). — 4. **appetant**: cf. § 46, *appetere*. — 5. **desiderio**: cf. § 10, *desiderio*. — 5. **quadam**: cf. § 24, *quendam*. — 6. **id magis**: *i.e.* if animals have a natural affection and display it toward each other, how much loftier is this affection in man who is endowed with reason and judgment with which to

qui et se ipse diligit et alterum anquirit, cuius animum ita cum suo misceat ut efficiat paene unum ex duobus.

XXII. 82. Sed plerique perverse, ne dicam impudenter, habere talem amicum volunt, quales ipsi esse non possunt, quaeque ipsi non tribuunt amicis, haec ab iis desiderant. Par est autem primum ipsum esse virum bonum, tum alterum similem sui quaerere. In talibus ea, quam iam dudum tractamus, stabilitas amicitiae confirmari potest, cum homines benevolentia coniuncti primum cupiditatibus iis quibus ceteri serviunt imperabunt, deinde aequitate iustitiaque gaudebunt, omniaque alter pro altero suscipiet, neque quicquam umquam nisi honestum et rectum alter ab altero postulabit, neque solum colent inter se ac diligent sed etiam verebuntur. Nam maximum ornamentum amicitiae tollit qui ex ea tollit verecundiam.

control and direct it. — 6. **natura**: cf. § 32, *natura*. — 7. **anquirit**: *anquirere*, 'to search with care,' *i.e.* following the judgment. With this contrast *requirant* above, which Cicero uses to describe animals searching from instinct. — 8. **paene unum ex duobus**: note that *paene* softens the statement. Cf. § 92, *ut unus quasi animus fiat ex pluribus*, also our familiar "Two souls with but a single thought," etc.

**82. perverse . . . volunt**: an error in judgment. — 1. **ne dicam**: cf. § 9, *ut alia omittam*. — 1. **impudenter**: in view of their retention of the desire even after its baseness is realized, *i.e.* they do not feel a sense of shame at harboring such a wish. — 4. **Par est**: 'it is fitting.' Cf. § 65, *eligi par est*. — 5. **similem sui**: cf. § 50, *similium sui*. — 5. **talibus**: in anticipation of *homines* in the clause *cum homines* below. — 5. **iam dudum**: cf. § 65, *firmamentum stabilitatis*. — 7. **cupiditatibus**: *i.e.* those mentioned in §§ 61, 62. — 8. **aequitate**: the quality exercised by a referee who acts from a high sense of honor, but not necessarily in accord with the law. Cf. § 22, *illis*. — 8. **iustitiaque**: the quality exercised by a judge who decides in strict accord with the letter of the law. — 10. **honestum . . . postulabit**: cf. §§ 36-43. — 11. **inter se**: = *alter alterum* here, and is used to avoid the further repetition of that phrase. It is to be taken with the verbs *colent*, *diligent*, and *verebuntur*. Cf. § 23, *animos*.

83. Itaque in iis perniciosus est error qui existimant libidinum peccatorumque omnium patere in amicitia licentiam; virtutum amicitia adiutrix a natura data est, non vitiorum comes, ut, quoniam solitaria non posset virtus ad ea, quae summa sunt, pervenire, coniuncta et consociata cum altera perveniret. Quae si quos inter societas aut est aut fuit aut futura est, eorum est habendus ad summum naturae bonum optimus beatissimusque comitatus.

84. Haec est, inquam, societas in qua omnia insunt, quae putant homines expetenda, honestas, gloria, tranquillitas animi atque iucunditas, ut et, cum haec adsint, beata vita sit et sine his esse non possit. Quod cum optimum maxi-

**83. in iis . . . error**: 'they make a fatal mistake.' *Perniciosus*, cf. § 13, *religiosa*. — 2. **patere . . . licentiam**: 'in friendship the way lies open for.' Note how the metaphor of mountain climbing is wrought into the whole section. — 3. **a natura**: personification. Cf. *Cato Maior*, § 39, *Nullam capitaliorem pestem quam voluptatem corporis hominibus dicebat a natura datam;* also Caes., *B. G.* 5, 34, *a fortuna deseri*. — 4. **solitaria**: 'single handed.' — 4. **ad ea . . . pervenire**: the ambiguity of this statement is made clear in the following sentence by *ad summum naturae bonum*. — 5. **quae summa sunt**: *i.e.* ideal perfection. — 5. **coniuncta et consociata**: the second is the stronger term. Cf. § 58, *divitior . . . affluentior*. — 6. **altera**: = *alterius virtute*. — 6. **quos inter**: the usual order is reversed (anastrophe) to bring *si* and *quos* (= *aliquos*) together. Cf. § 78, *ne qua*. — 7. **ad . . . bonum**: 'toward,' etc. *Summum bonum*, with this sentiment cf. § 19, *sequantur . . . naturam optimam bene vivendi ducem*. — 8. **comitatus**: (*cum* + *ire*) 'companionship in traveling.'

**84. inquam**: cf. § 3, *inquit*. — 1. **in . . . insunt**: cf. § 31, *in . . . inest*. — 2. **honestas . . . iucunditas**: consists of three members, the last of which is the entire phrase *tranquillitas . . . iucunditas*. Cicero gives here his idea of *summum bonum*, 'the highest good.' *Honestas* = *virtus*. — 3. **ut et . . . et**: 'on the one hand' . . . 'on the other hand.' — 3. **beata vita sit**: 'life is supremely happy.' — 4. **sine his**: = *cum haec non adsint*. — 4. **Quod cum**: 'and since this,' referring to what precedes, not to *id*. — 4. **optimum maximumque**:

85, 97, 98, 99, 100 (as far as [illegible])



mumque sit, si id volumus adipisci, virtuti opera danda est, sine qua nec amicitiam neque ullam rem expetendam consequi possumus; ea vero neglecta qui se amicos habere arbitrantur, tum se denique errasse sentiunt, cum eos gravis aliquis casus experiri cogit.

**85**. Quocirca (dicendum est enim saepius), cum iudicaris, diligere oportet, non, cum dilexeris, iudicare. Sed cum multis in rebus neglegentia plectimur, tum maxime in amicis et diligendis et colendis; praeposteris enim utimur consiliis et acta agimus, quod vetamur vetere proverbio. Nam implicati ultro et citro vel usu diuturno vel etiam officiis repente in medio cursu amicitias exorta aliqua offensione disrumpimus.

XXIII. **86**. Quo etiam magis vituperanda est rei maxime necessariae tanta incuria. Vna est enim amicitia in rebus humanis, de cuius utilitate omnes uno ore consentiunt.

merely a variation for *summum bonum*.—5. **virtuti opera danda est**: 'we must set our thoughts on virtue.'—8. **tum . . . sentiunt**: 'then at last realize the completeness of their mistake.' Cf. § 1, *quoad possem*. For the syncope, cf. § 14, *vinclisque*. — 9. **experiri**: for the thought, cf. § 53.

**85**. **saepius**: 'over and over again.' Cf. § 57, *acerbius*; § 62, *praecurrit amicitia iudicium*; and § 78, *ne nimis cito diligere incipiant*. — 1. **iudicaris**: cf. § 16, *disputaris*. — 2. **dilexeris**: cf. § 22, *verteris*.—3. **cum multis in rebus**: 'not only in many other respects.' Cf. § 48, *multis*. — 3. **neglegentia**: cf. § 74, *neglegendi*.—3. **plectimur**: from *plĕctere*, which is to be distinguished from *plēctere*.—4. **praeposteris**: note the oxymoron. Cf. § 23, *absentes adsunt*. When we have made our friends, we debate the desirability of having them as friends. Cf. "to lock the stable after the horse is stolen."—5. **acta agimus**: cf. Ter. *Phorm.* 419, '*Actum*,' *aiunt*, '*ne agas*, 'Don't try a case already tried,'—a proverb borrowed from legal phraseology. Cf. "Don't thresh over old straw." Note the oxymoron.—5. **vetamur**: sc. *facere*.—6. **implicati**: 'united,' literally, 'entangled.'—6. **ultro et citro**: *i.e.* on the one (the friend's) side and on the other (our) side.

**86**. — 2. **incuria**: cf. § 85, *neglegentia*.—2. **Vna**: cf. § 50, *qui est . . . fons*.—2. **in rebus humanis**:

Quamquam a multis virtus ipsa contemnitur et venditatio quaedam atque ostentatio esse dicitur; multi divitias despiciunt, quos parvo contentos tenuis victus cultusque delectat; honores vero, quorum cupiditate quidam inflammantur, quam multi ita contemnunt, ut nihil inanius, nihil esse levius existiment! itemque cetera, quae quibusdam admirabilia videntur, permulti sunt qui pro nihilo putent; de amicitia omnes ad unum idem sentiunt, et ii qui ad rem publicam se contulerunt, et ii qui rerum cognitione doctrinaque delectantur, et ii qui suum negotium gerunt otiosi, postremo ii qui se totos tradiderunt voluptatibus, sine amicitia vitam esse nullam, si modo velint aliqua ex parte liberaliter vivere.

**87**. Serpit enim nescio quo modo per omnium vitas ami-

'in the world.' — 3. **uno ore**: 'unanimously.' — 4. **quamquam**: whatever men may think of *virtus*, *divitiae*, *honores*, *et cetera*, they all agree about friendship. *Quamquam*, etc., is in antithesis to the clause *omnes . . . consentiunt* and the clause *omnes . . . idem sentiunt*. — 4. **a multis**: *i.e.* by the Epicureans. — 4. **venditatio . . . ostentatio**: 'a salesman's trick of showing his goods to the best advantage.' — 6. **tenuis victus cultusque**: 'frugal fare and plain living.' Cf. Hor. *C.* 3, 16, 42-44.

*Multa petentibus*
*desunt multa; bene est cui deus obtulit*
*parca quod satis est manu.*

'To those who covet much, much is wanting; blessed is the man to whom God with a sparing hand has given enough.' — 7. **honores**: cf. § 20, *honores*. — 11. **ad unum**: 'to a man.' Cf. Verg. *A.* 5, 687, *exosus ad unum Troianos*. — 12. **rerum cognitione doctrinaque**: 'science and philosophy.' Cf. Lucretius, *de Rerum Natura* 1, 148, *species ratioque*. — 12. **et ii qui . . . postremo ii qui**: statesmen, scholars, business men, pleasure-seekers. — 13. **negotium . . . otiosi**: cf. § 16, *otiosi*, and Cic. *de Off.* 3, 1, 1, *numquam se minus otiosum esse, quam cum otiosus*. Cf. also § 23, *absentes adsunt*. — 15. **vitam esse nullam**: cf. § 22, *vita vitalis*. — 15. **si modo**: 'with this proviso only, that.' — 15. **aliqua ex parte**: 'at all.'

**87. Serpit**: cf. § 41, *serpit*. — 1. **nescio quo modo**: cf. § 4, *nescio*

citia nec ullam aetatis degendae rationem patitur esse expertem sui. Quin etiam si quis asperitate ea est et immanitate naturae, congressus ut hominum fugiat atque oderit, qualem fuisse Athenis Timonem nescio quem accepimus, tamen is pati non possit, ut non anquirat aliquem, apud quem evomat virus acerbitatis suae. Atque hoc maxime iudicaretur, si quid tale posset contingere, ut aliquis nos deus ex hac hominum frequentia tolleret et in solitudine uspiam collocaret atque ibi suppeditans omnium rerum, quas natura desiderat, abundantiam et copiam hominis omnino aspiciendi potestatem eriperet. Quis tam esset ferreus qui eam vitam ferre posset, cuique non auferret fructum voluptatum omnium solitudo?

**88.** Verum ergo illud est quod a Tarentino Archyta, ut opinor, dici solitum nostros senes commemorare audivi ab

*quo pacto.* — 3. **expertem sui**: 'uninfluenced.' — 3. **asperitate**: the sound in a way conveys the sense (onomatopoeia). Cf. 'rasp,' 'roar,' etc. — 4. **congressus ut**: strong emphasis for *congressus.* Cf. *Cato Maior*, § 28, *Orator metuo ne languescat.* — 5. **Timonem**: (Τίμων, ὁ μισάνθρωπος). Timon lived in the fifth century B.C. In his youth he experienced ingratitude and disappointment in his friends and, as a result, shut himself off from the world, admitting no one to his society except the reckless and changeable Alcibiades. Timon is the subject of a dialogue by Lucian, and his name appears as the title of one of Shakespeare's plays. — 5. **nescio quem**: Laelius again affects unfamiliarity with the Greeks. Cf. § 24, *quendam virum.* — 5. **accepimus**: cf. § 7, *unum accepimus. Accipere*, 'to hear,' by report or tradition. — 6. **anquirat**: cf. § 81, *anquirit.* — 7. **apud quem evomat**: 'in whose ear he may pour out.' 7. **virus acerbitatis**: cf. *Acts* viii: 23, "gall of bitterness." — 8. **tale**: *i.e.* as follows. — 9. **hac hominum frequentia**: cf. "far from the madding crowd's ignoble strife." — 12. **ferreus . . . ferre . . . auferret**: cf. § 64, *in re incerta cernitur.* — 13. **cuique**: *-que* connects *qui* with *cui.* — 14. **solitudo**: note the emphatic position.

**88. Verum**: cf. § 87, *congressus.* — 1. **Archyta**: famous as a philosopher (Pythagorean), astronomer, and mathematician, was seven

aliis senibus auditum: si quis in caelum ascendisset naturamque mundi et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore. Quae iucundissima fuisset, si aliquem, cui narraret, habuisset. Sic natura solitarium nihil amat semperque ad aliquod tamquam adminiculum adnititur; quod in amicissimo quoque dulcissimum est.

XXIV. Sed cum tot signis eadem natura declaret, quid velit, anquirat, desideret, tamen obsurdescimus nescio quo modo nec ea, quae ab ea monemur, audimus. Est enim

times elected governor of his native city. He is said to have discovered the principle of the screw and the pulley. Cf. *Cato Maior*, §§ 39–41. — 1. **ut opinor**: cf. § 87, *nescio quem*. — 3. **auditum (esse)**: has for its subject *quod . . . solitum*, and for its governing verb *commemorare*, which has for its subject *nostros senes*. For the vagueness of the tradition, cf. *Cato Maior*, § 43, *Saepe audivi ex maioribus natu qui se porro pueros a senibus audisse dicebant*. Note the alliteration. — 3. **ascendisset . . . perspexisset**: these would be future perfect indicatives in the direct discourse. — 5. **illam**: = *illarum rerum*. — 5. **admirationem**: 'wonderment.' Cf. § 2, *admiratio*. — 5. **Quae . . . fuisset**: Nauck seems right in assigning this sentence to Laelius on the ground that it would have read "*quam fore*" had it been a part of the original saying. — 5. **si aliquem**: cf. § 27, *si aliquem*. — 6. **habuisset**: M. Charles quotes La Fontaine:

"*J'aime les jardins, mais je voudrais parmi*
*Un doux et discret ami.*"

— 7. **amat . . . adnititur**: alliteration. *Adminiculum* (*ad*, 'for,' + *manus*, 'hand,' + *-culus*), a 'cane' or 'crutch'; hence, a 'support' or 'helper'. — 7. **semperque**: *-que* = *autem*. Cf. § 20, *etiam*. — 8. **quoque**: cf. § 26, *quoque*. — 8. **dulcissimum**: cf. the metaphorical use of 'sweet' in English. — 9. **natura . . . ab ea**: cf. § 83, *a natura*. — 10. **velit, anquirat, desideret**: note the climax. Cf. § 11, *vellet*; § 81, *anquirit*; and § 10, *desiderio*. Note, also, the syllabic climax. Cf. § 59, *angi, dolere, invidere*. — 10. **nescio quo modo**: cf. § 4, *nescio quo pacto*. — 11. **quae**: accusative with *monemur*. Verbs which in the active govern two accusatives, one of the person and the other of the thing, retain the accusative of the thing when used in the passive. — 11. **Est**: cf. § 76, *Est*. —

varius et multiplex usus amicitiae, multaeque causae suspicionum offensionumque dantur, quas tum evitare, tum elevare, tum ferre sapientis est; una illa sublevanda offensio est, ut et utilitas in amicitia et fides retineatur: nam et monendi amici saepe sunt et obiurgandi, et haec accipienda amice, cum benevole fiunt.

**89.** Sed nescio quo modo verum est, quod in Andria familiaris meus dicit:

*Obséquium amicos, véritas odiúm parit.*

Molesta veritas, siquidem ex ea nascitur odium, quod est venenum amicitiae, sed obsequium multo molestius, quod peccatis indulgens praecipitem amicum ferri sinit; maxima autem culpa in eo, qui et veritatem aspernatur et in fraudem

12. **varius et multiplex**: cf. § 92, *varius*, etc. — 12. **usus amicitiae**: 'the experiences of friendship.' — 13. **tum . . . tum . . . tum**: cf. § 30, *ut . . . ut . . . ut*, and § 76, *tum . . . tum*. — 14. **sapientis**: cf. § 8, *humanitatis*. — 14. **una illa**: explained by *nam et*, etc. — 15. **in amicitia**: cf. § 23, *animos*. — 15. **nam**: 'that is.' — 16. **accipienda . . . fiunt**: chiasmus.

**89.** — 2. **familiaris meus**: P. Terentius Afer, the writer of comedy, brought out his first play, the Andria ('The Maid of Andros'), in 166 B.C. Six of his plays are extant. He died in 159 B.C., when about thirty years of age, having been a member of the Scipionic circle (cf. Introd. 8) and an intimate friend of Scipio and Laelius. — 3. **Obsequium**: l. 68 of the play — an iambic senarius (cf. § 64). For the first iambus, a dactyl is substituted, for the third, a spondee, and for the fifth, an anapest, as follows: — ◡́ ◡ | ◡ — | — —́ | ◡ — | ◡ ◡ —́ | ◡ —. *Obsequium*, 'fawning,' as Terence uses it in his play, while Laelius quotes it in the sense of 'compliance.' — 4. **Molesta**: cf. § 76, *Est*, and § 14, *illa*. Cf., also, *maxima* below. — 4. **siquidem**: (= εἴπερ), 'inasmuch as,' often written *si quidem*. — 6. **peccatis**: *peccatum*, a thoughtless or indiscreet act, whether small or large. — 7. **culpa**: carelessness, something that is blameworthy. *Vitiorum* (l. 12), *vitium*, an agricultural term, a crook in a vine or tree that needs

obsequio impellitur. Omni igitur hac in re habenda ratio et diligentia est, primum ut monitio acerbitate, deinde ut obiurgatio contumelia careat; in obsequio autem, quoniam Terentiano verbo libenter utimur, comitas adsit, assentatio, vitiorum adiutrix, procul amoveatur, quae non modo amico, sed ne libero quidem digna est; aliter enim cum tyranno, aliter cum amico vivitur.

**90.** Cuius autem aures clausae veritati sunt, ut ab amico

correcting; hence, in a figurative sense, a fault in character. Vice is usually too strong a word by which to translate *vitium*. Other synonymous words are: *scelus*, an offense against society, against law as well as morality; *facinus*, any surprising deed, usually referring to a bad deed; *crimen*, an agricultural term from *cernere*, 'to sift,' *e.g.* wheat from chaff, — an examination by which you try to get at the facts. When such an examination, in a majority of cases, established the guilt of the person investigated, the transfer to 'charge' and 'crime' was easy. *Nefas*, cf. § 11, *fas*. — 7. **in fraudem**: 'to his own injury.' This use of the word is archaic. Cf. Livy 1, 24, 5, *rex respondit; quod sine fraude mea populique Romani Quiritium fiat, facio*; also, Hor. *C. S.* 41, *per ardentem sine fraude Troiam*. — 8. **igitur**: cf. § 39, *igitur*. — 8. **habenda . . . est**: cf. § 14, *adesset*. — 9. **monitio . . . obiurgatio**: *obiurgatio post turpe factum castigatio; monitio vero est ante commissum*, Paul. *ex Fest.*, p. 196, Müll. *Monitio*, found only here in Cicero, for the more usual *admonitio*. — 9. **acerbitate**: cf. the use of this metaphor in English, *e.g.* 'bitter feeling,' 'bitter words,' etc. — 11. **comitas**: 'good fellowship.' — 12. **non modo**: "Instead of *non modo* (*solum*) *non* . . . *sed ne* . . . *quidem*, the latter *non* is generally omitted, when the two negative clauses have a verb in common, the negative of the first clause being supplied by the second; otherwise both negatives are expressed." GL. 482, R. 1. Cf. *Cato Maior*, § 34, *Itaque non modo quod non possumus, sed ne quantum possumus quidem cogimur*. 'And so we are not only not asked to do what we cannot, but we are not called upon to do even as much as we can.' — 13. **aliter enim**: *i.e.* if *assentatio* be present. — 14. **aliter cum**: *i.e.* if *comitas* be present. — 14. **vivitur**: 'one lives.' Cf. Hor. *C.* 2, 16, 14, *Vivitur parvo bene*. 'One lives well on a little.'

**90. clausae veritati**: *clausae* = *adversae*; hence the dative. —

verum audire nequeat, huius salus desperanda est. Scitum est enim illud Catonis, ut multa: 'melius de quibusdam acerbos inimicos mereri quam eos amicos qui dulces videantur; illos verum saepe dicere, hos numquam.' Atque illud absurdum, quod ii, qui monentur, eam molestiam quam debent capere non capiunt, eam capiunt qua debent vacare; peccasse enim se non anguntur, obiurgari moleste ferunt; quod contra oportebat, delicto dolere, correctione gaudere.

XXV. 91. Vt igitur et monere et moneri proprium est

2. **verum**: = *veritatem*. The neuter of the adjective in post-Augustan Latin gradually comes to be used as an abstract noun. — 2. **Scitum . . . ut multa**: 'That well-known saying of Cato is an apt one, as (in fact) many' (of his are). — 3. **de quibusdam . . . mereri**: *bene de aliquo mereri*, 'to put some one under obligation by doing a favor,' — hence 'to do a favor.' Trans. 'bitter enemies do certain men greater favors.' *Acerbos*, cf. § 89, *acerbitate*. Monét quotes La Fontaine: "*Rien n'est si dangereux qu'un ignorant ami; mieux vaudrait un sage ennemi.*" *Fables* 8, 16. — 4. **dulces**: cf. *acerbos* in this sentence and § 88, *dulcissimum*. — 4. **videantur**: note the implication of hypocrisy. — 5. **illud absurdum**: explained by *quod ei*, 'that they,' etc. Cf. § 14, *illa veriora*. — 6. **eam . . . eam**: a weak demonstrative, hardly stronger than 'the.' — 8. **Peccasse**: cf. § 16, *disputaris*. "The accusative with the infinitive is sometimes used with verbs of joy, grief, surprise, or wonder." L. 2187. — 8. **anguntur**: is connected with a root meaning 'to twist'; appearing in the Greek ἀγών, 'a struggle' wherein the contestants bend in exertion; in the Latin *anguis*, the thing that twists ('snake'); in the German *Angst*, 'the state of mind that causes us to writhe.' — 9. **quod contra**: 'whereas, on the contrary.' *Quod* refers vaguely to what precedes; *contra* is an adverb. Cf. *Cato Maior*, § 84, — Cato, speaking of the early death of his son, says, *Cuius a me corpus est crematum, quod contra decuit ab illo meum*, 'whose body I burned, whereas, on the contrary, mine ought to have been burned by him.' — 9. **oportebat . . . dolere . . . gaudere**: cf. § 8, *usurpavi*. — 9. **correctione**: cf. § 22, *illis*.

**91. et . . . et**: when Cicero uses two forms, or two tenses, of the same verb, he usually introduces

verae amicitiae et alterum libere facere, non aspere, alterum patienter accipere, non repugnanter, sic habendum est nullam in amicitiis pestem esse maiorem quam adulationem, blanditiam, assentationem; quamvis enim multis nominibus est hoc vitium notandum levium hominum atque fallacium ad voluntatem loquentium omnia, nihil ad veritatem.

**92**. Cum autem omnium rerum simulatio vitiosa est (tollit enim iudicium veri idque adulterat), tum amicitiae repugnat maxime; delet enim veritatem, sine qua nomen amicitiae valere non potest. Nam cum amicitiae vis sit in eo, ut unus quasi animus fiat ex pluribus, qui id fieri poterit, si ne in uno quidem quoque unus animus erit idemque semper, sed varius, commutabilis, multiplex?

them by *et . . . et*. Cf. *Cato Maior*, § 2, *et ferre et laturum*, and § 3, *et diximus multa et saepe dicemus*.— 2. **amicitiae**: cf. § 26, *amicitiae*.— 2. **libere facere**: 'to act frankly.' — 2. **aspere**: cf. § 87, *asperitate*.— 4. **adulationem, blanditiam, assentationem**: note that each succeeding term is more elevated than the one preceding, a sort of anticlimax. *Adulatio*, 'fawning,' used often of dogs; *blanditia* (generally plural), 'flattery,' 'caressing,' to gain favor; *assentatio*, 'accepting another's opinion'; often in a bad sense, 'subservience.'— 5. **quamvis**: cf. § 17, *quamvis*.— 6. **vitium**: cf. § 89, *peccatis*.— 6. **est . . . notandum**: cf. § 62, *notas*.— 6. **levium**: 'fickle.' Cf. Hor. *C.* 3, 9, 22, *tu levior cortice* ('cork').

**92**. **vitiosa**: cf. § 13, *religiosa*. —2. **tollit . . . adulterat**: note the chiasmus. *Id = verum*. *Enim*, 'for instance.' Cf. Harper's *Lat. Dict.* *enim* II, B.— 2. **repugnat**: 'shakes the fist (*pugnus*) in the face of'; the strongest formal as well as efficient opposition.— 4. **valere non potest**: cf. § 19, *amicitiae nomen tollitur*.— 5. **unus quasi . . . ex pluribus**: cf. § 81, *ut efficiat paene unum ex duobus*. Note how the seeming paradox is modified by *quasi* or *paene*. *Pluribus*, used in the sense of *duobus*. Cf. § 45, *pro pluribus*.— 6. **uno quidem quoque**: 'each one.' In Cicero, *unus quisque* is often separated by other words into its component parts (tmesis, τέμνειν, 'to cut'). The figure is extensively employed by the poets; cf. Hor. *C.* 1, 9, 14, *et quem fors dierum cumque dabit lucro adpone*, 'and each day that fortune brings, put down as gain.'

93. Quid enim potest esse tam flexibile, tam devium quam animus eius qui ad alterius non modo sensum ac voluntatem sed etiam vultum atque nutum convertitur?

*Négat quis, nego; ait, áio; postremo ímperavi egomét mihi*
*Ómnia adsentári,*

ut ait idem Terentius, sed ille in Gnathonis persona, quod amici genus adhibere omnino levitatis est.

Earlier writers misunderstood the use of this figure, as they took it from the Greeks and separated words that could not logically be divided. The following striking example is from Ennius: *saxo cere comminuit brum.* — 7. **varius, commutabilis, multiplex**: *varius*, 'manifold,' as opposed to *unus*; *commutabilis*, 'changing,' in contrast to *idem*; *multiplex*, 'deceitful,' presenting all sorts of appearances, combining, in a sense, the meanings of the two preceding words.

**93**. **flexibile . . . devium**: note the changing metaphors. — 2. **ad**: 'according to.' — 3. **vultum**: (= *aspectus*), 'expression.' Cf. "beck and call." — 3. **convertitur**: 'turns' (himself), a middle voice. Cf. § 2, *utor*; also Verg. *A.* 2, 749, *cingor fulgentibus armis*, 'I buckle on my flashing weapons.' — 4. **Negat . . . aio**: 'Some one says "no," I say "no"; he says "yes," I say "yes."' The quotation is from the *Eunuchus* of Terence, 252, 253. The meter is the trochaic septenarius, which, next to the iambic senarius (cf. § 64), is most frequently used by the early dramatists. It consists of seven and a half trochaic (–⏑) feet. Numerous substitutions for the trochee are allowed; *e.g.*, in these verses, the anapest (⏑⏑–), spondee, tribrach (⏑⏑⏑), and dactyl appear.

⏑́⏑⏑ | ⏑⏑⏑ | –́ – | – – | –́⏑ |
– ⏑⏑ | –́⏑ | –
–́⏑ | – – | –́ – |.

— 4. **postremo**: 'in short.' — 6. **Terentius**: cf. § 89, *familiaris meus.* — 6. **ille**: sc. *dicit.* — 6. **Gnathonis**: a parasite in the *Eunuchus* of Terence. A parasite was a professional diner-out, who depended upon his wit and shrewdness in flattering to get an invitation for dinner or the money with which to buy a meal. He is a stock character in the comedies of Plautus and Terence, and the wit of the parasite is sometimes the best the play affords. — 6. **persona**: cf. § 4, *persona.* — 6. **quod . . . est**: 'to receive (into one's friendship) at all this sort of a friend, is characteristic of the thoughtless man.' — 6. **quod amici genus**: an inversion for *amicum huius generis.*

**94.** Multi autem Gnathonum similes cum sint loco, fortuna, fama superiores, horum est assentatio molesta, cum ad vanitatem accessit auctoritas.

**95.** Secerni autem blandus amicus a vero et internosci tam potest adhibita diligentia quam omnia fucata et simulata a sinceris atque veris. Contio, quae ex imperitissimis constat, tamen iudicare solet quid intersit inter popularem, id est assentatorem et levem civem, et inter constantem et severum et gravem.

**96.** Quibus blanditiis C. Papirius nuper influebat in

**94. Gnathonum**: 'these Gnathos of comedy'; cf. § 21, *Paulos*, and § 50, *similium*. — 1. **loco . . . fama**: cf. § 12, *patribus conscriptis*, etc. *Loco*, etc., are ablatives of specification. — 3. **ad . . . accessit**: cf. § 31, *in . . . inest*. — 3. **auctoritas**: cf. § 4, *auctoritate*.

**95. Secerni . . . internosci**: *secerni*, used figuratively here, refers to the act of separating the classes in accordance with general principles, and *internosci* to the further examination of their fundamental differences. — 2. **adhibita diligentia**: ablative absolute expressing means. — 2. **fucata**: (φῦκος, 'rock lichen,' used as a red dye for woolen goods), 'dyed,' 'counterfeited,' a favorite word with Cicero. Cf. Hor. *C.* 3, 5, 28, *lana . . . medicata fuco*, 'wool dyed red.' — 3. **sinceris**: 'pure,' 'unmixed'; lit. 'wholly separated' (*sin*, 'whole' [cf. *simplex*, 'simple'; *singuli*, 'one by one,' etc.] + *cer*, 'separate,' with which cf. § 89, *cernere*, 'to sift'). *Sinceris* is contrasted with *fucata*. The costly dye (*murex*) was often adulterated with *fucus*, producing an imitation purple which gave the flash of the genuine, but lacked its rich coloring. The current etymology of *sincerus* (*sine* + *cera*, 'wax') is incorrect. — 3. **Contio**: a contracted form of *conventio*, an assembly of people summoned by a herald at the bidding of a public officer or priest. — 3. **quae . . . constat**: the following *tamen* shows that this is a concessive clause. — 4. **popularem**: 'demagogue.' Cicero the optimate considered the leaders of the people insincere. Cf. Cic. *in Cat.* 4, 5, 9, 10, *Intellectum est, quid interesset inter levitatem contionatorum et animum vere popularem saluti populi consulentem. Video de istis qui se popularis haberi volunt*, etc. — 5. **et inter constantem . . . gravem**: note the polysyndeton. The preposition is repeated for clearness. Cf. § 62, *firmi*, etc.

auris contionis, cum ferret legem de tribunis plebis reficiendis! Dissuasimus nos; sed nihil de me, de Scipione dicam libentius. Quanta illi, di immortales, fuit gravitas, quanta in oratione maiestas! ut facile ducem populi Romani, non comitem diceres. Sed adfuistis, et est in manibus oratio. Itaque lex popularis suffragiis populi repudiata est. Atque, ut ad me redeam, meministis, Q. Maximo, fratre Scipionis, et L. Mancino consulibus, quam popularis

**96. blanditiis**: cf. § 91, *blanditiam*. — **1. C. Papirius**, cf. § 39, *C. Carbo*. In 131 B.C. Carbo, as tribune, proposed a law permitting the reëlection of tribunes. Cf. Livy, *Epit*. 59, *ut eundem tribunum plebi quotiens vellet creare liceret*, for a reference to this measure. Carbo's bill was defeated through the efforts of Scipio; but a law was passed before 123 B.C. which permitted the out-going tribunes to be reëlected when the number of new candidates was not sufficient. — **2. ferret legem**: *ferre legem*, 'to propose a law,' 'to introduce a measure.' — **3. nos**: Scipio and Laelius spoke on the same side of the question. Cf. the following *de me*. — **4. Quanta . . . maiestas**: 'what natural leadership'; lit. 'how much greatness.' — **5. ut facile . . . diceres**: while Scipio at the time of his death was a recognized leader, he was, nevertheless, a private citizen. — **6. in manibus**: 'extant,' *i.e.* on our library shelves, where it can be handled and read by any one. Cf. *Cato Maior*, § 12, *Est in manibus laudatio, quam cum legimus, quem philosophum non contemnimus?* Cf. also *Cato Maior*, § 22, *Tum senex dicitur eam fabulam, quam in manibus habebat et proxime scripserat recitasse*. Cf. § 102, *in manibus*, 'at hand.' — **7. popularis**: 'in the interests of the people.' Cf. § 95, *popularem*. — **8. ut . . . redeam**: cf. § 9, *ut alia omittam*. — **8. meministis . . . quam . . . videbatur**: the clause *quam . . . videbatur* does not depend (except logically) upon *meministis*. Cf. § 37, *videtis, quam nefaria vox!* For the parataxis, cf. § 5, *tu . . . putes*. — **8. Q. Maximo**: cf. § 69, *Q. Maximum*. — **9. L. Mancino**: L. Hostilius Mancinus commanded the fleet during the siege of Carthage in 146 B.C. On account of his readiness to explain to the people the pictures of the siege which he had caused to be painted and set up in the forum, he gained their favor and was elected consul in 145 B.C. with Q. Fabius Maximus Aemilianus. — **9. popularis lex**: *popularis*, 'acceptable to the people.' Note the chiastic arrangement with *lex popularis* above. The Licinian law proposed to fill vacancies in the

lex de sacerdotiis C. Licini Crassi videbatur! cooptatio enim collegiorum ad populi beneficium transferebatur; atque is primus instituit in forum versus agere cum populo. Tamen illius vendibilem orationem religio deorum immortalium nobis defendentibus facile vincebat. Atque id actum est praetore me quinquennio ante quam consul sum factus; ita re magis quam summa auctoritate causa illa defensa est.

XXVI. 97. Quod si in scaena, id est in contione, in qua rebus fictis et adumbratis loci plurimum est, tamen verum valet, si modo id patefactum et illustratum est, quid in amicitia fieri oportet, quae tota veritate perpenditur? in

priestly colleges by the vote of the people, rather than allow the priests to continue to elect to membership whomsoever they pleased (*cooptatio*). — 10. **C. Licini Crassi**: tribune of the plebs in 145 B.C. — 11. **transferebatur**: a conative imperfect with reference to the law proposed by Crassus, because the people did not secure this privilege (*beneficium*) until 104 B.C. — 12. **in forum versus**: 'turned toward the forum,' *i.e.* facing. *Versus* is an adverb. Previous to 145 B.C., the orators faced the comitium, where the patricians assembled; after that date, they faced the forum, the meeting place of the people. Why Laelius introduces the statement *atque . . . populo* is not clear. — 12. **agere cum populo**: the customary phrase, 'to address the people' on political or other subjects. — 13. **vendibilem**: literally 'salable'; hence 'acceptable,' 'popular.' — 14. **nobis**: *i.e.* Scipio and Laelius. — 15. **praetore me . . . consul . . . factus sum**: cf. Introd. 6. — 16. **re**: 'by its own inherent worth.' — 16. **summa auctoritate**: Laelius, as praetor, would not have this influence, but attained it five years later, when elected consul. — 16. **causa illa**: 'that well-known case.'

97. **scaena**: (σκηνή), 'the public stage,' *i.e.* the forum. Cf. Cic. *Brutus*, 2, 6, *forum quod fuisset quasi theatrum illius ingeni*. — 1. **in qua**: *i.e. scaena*. Note the repetition of the prepositional phrases. — 2. **adumbratis**: 'shadowy representations,' *i.e.* partial truths, the truth, but not the whole truth. — 2. **loci plurimum**: 'most room.' — 3. **illustratum**: carries out the metaphor in *adumbratis*. — 4. **tota veritate perpenditur**: 'which is entirely measured by the truth.' *Tota* is nominative. For the metaphor of weighing in bal-

qua nisi, ut dicitur, apertum pectus videas tuumque ostendas, nihil fidum, nihil exploratum habeas, ne amare quidem aut amari, cum, id quam vere fiat, ignores. Quamquam ista assentatio, quamvis perniciosa sit, nocere tamen nemini potest nisi ei qui eam recipit atque ea delectatur. Ita fit, ut is assentatoribus patefaciat aures suas maxime, qui ipse sibi assentetur et se maxime ipse delectet.

**98.** Omnino est amans sui virtus; optime enim se ipsa novit, quamque amabilis sit, intellegit. Ego autem non de virtute nunc loquor sed de virtutis opinione. Virtute enim ipsa non tam multi praediti esse quam videri volunt. Hos delectat assentatio, his fictus ad ipsorum voluntatem sermo cum adhibetur, orationem illam vanam testimonium esse laudum suarum putant. Nulla est igitur haec amicitia, cum alter verum audire non vult, alter ad mentiendum

ances, cf. § 58, *neque enim . . . congeratur.*— **4. in qua**: refers to *amicitia.*— **5. ut dicitur**: cf. § 10, *ut ais.* — **6. exploratum habeas**: cf. § 52, *habent cognitam. Exploratum*, literally, 'found out'; hence, 'reliable,' 'sure.'— **6. amare . . . amari**: the infinitives have *te* for their subject and are in apposition with *nihil.* — **7. Quamquam**: 'and yet.'— **11. ipse sibi**: cf. § 5, *ipse.*

**98. Omnino**: cf. § 69, *omnino.* — **2. novit**: cf. § 79, *norunt.* — **3. de virtutis opinione**: = *de opinione, quam aliquis de virtute sua habet;* in § 37, *virtutis opinio* = *opinio, quam aliquis de virtute alterius habet* (Strelitz). — **3. Virtute . . . volunt**: a sly thrust at the weakness of human character. Cf. Sallust, *Catiline*, 54, 5, *esse quam videri bonus malebat.* — **5. delectat . . . putant**: note the asyndeton. — **5. assentatio**: for the thought, cf. § 93. — **6. testimonium**: 'proof.' — **7. Nulla est igitur**: *nulla*, stronger than *non. Nam, namque* and *itaque* are usually placed first in a sentence; *enim* and *igitur*, usually in the second place, but may stand third when the first and second words cannot be easily separated or when the second is *est.* Cf. *Cato Maior*, § 5, *Quid est enim?* Very rarely *enim* stands in the fourth place when *est* in the third place is preceded by a short prepositional phrase. Cf. § 100, *In ea est enim.* — **7. haec**: explained by the following clauses. — **8. verum audire**

paratus est. Nec parasitorum in comoediis assentatio faceta nobis videretur, nisi essent milites gloriosi.

*Magnás vero agere grátias Thaís mihi?*

Satis erat respondere: 'magnas'; 'ingentes' inquit. Semper auget assentator id, quod is cuius ad voluntatem dicitur vult esse magnum.

99. Quam ob rem quamquam blanda ista vanitas apud

**non vult**: cf. § 90, *verum audire nequeat.* — 9. **parasitorum**: cf. § 93, *Gnathonis.* — 10. **faceta**: 'witty.' — 10. **nisi essent milites gloriosi**: 'if there were no braggart captains' who coveted such flattery. For the plural, cf. § 21, *Paulos.* Laelius refers to the *Miles Gloriosus*, a play of Plautus in which the parasite satisfies the vanity of the captain by the most extravagant praise of his exploits and valor, and to the *Eunuchus* of Terence, which also has a braggart captain, Thraso.— 11. **Magnas vero**, etc.: in this verse from the *Eunuchus* (l. 391), Thraso is inquiring of his parasite, Gnatho, by whom he had sent a present to his mistress, Thais, how she received the gift. In the first foot of the iambic senarius (cf. § 64), a spondee is substituted for the iambus, and in the second foot, a dactyl, thus: —

—∠|—∪∪|∪∠|∪—|∪∠|∪—|.

— 11. **agere gratias**: cf. § 53, *gratiam referre.* The infinitive is exclamatory. Cf. Verg. *A.* 1, 37, 38, *mene incepto desistere victam, nec posse Italia Teucrorum avertere regem?* — 11. **Thais**: a celebrated Athenian hetaera who was famous for her wit, repartee, and beauty. At her request, Alexander the Great is said to have set fire to the palace of the Persian kings. Her name became with the comedians a designation for women of her class. — 12. **'magnas'; 'ingentes'**: to represent the facts, *magnas* was strong enough, but to flatter Thraso, Gnatho repeats the thought using a stronger adjective, *ingentis*. *Magnus*, mere bigness, size, not a complimentary term unless made so by the context; *ingens*, not often seen, extraordinary in its nature. Other synonyms are: *grandis*, something which is good but going on to something better (*gradus*), usually a complimentary term; *vastus*, vast in a depressing sense, *e.g.* *vastum mare.*

99. **blanda ista vanitas**: 'hollow flattery.' Cf. § 91, *blanditiam*,

eos valet qui ipsi illam allectant et invitant, tamen etiam graviores constantioresque admonendi sunt, ut animadvertant, ne callida assentatione capiantur. Aperte enim adulantem nemo non videt, nisi qui admodum est excors; callidus ille et occultus ne se insinuet, studiose cavendum est; nec enim facillime agnoscitur, quippe qui etiam adversando saepe assentetur et litigare se simulans blandiatur atque ad extremum det manus vincique se patiatur, ut is qui illusus sit plus vidisse videatur. Quid autem turpius quam illudi? Quod ut ne accidat, magis cavendum est.

*Vt me hódie ante omnes cómicos stultós senes*
*Versáris atque inlússeris lautíssume.*

and § 6, *ista*. Note that the English idiom is the exact inverse of the Latin. — 2. **allectant et invitant**: 'court and solicit.' Cf. *Cato Maior*, § 57, *ad quem fruendum non modo non retardat, verum etiam invitat atque allectat senectus*. — 3. **graviores constantioresque**: 'the more serious and thoughtful.' Cf. § 62, *firmi et stabiles et constantes;* and § 95, *inter constantem*. — 3. **animadvertant**: cf. §§ 8 and 27. — 4. **Aperte . . . nemo non videt**: 'every one plainly sees'; lit. 'no one fails to see.' Cf. § 4, *non invitus*. — 4. **adulantem**: cf. § 91, *adulationem*. — 5. **nisi qui admodum est excors**: 'unless he is exceedingly stupid.' Cf. § 2, *admodum*. *Cor*, the supposed seat of intelligence; cf. *amens*, *demens*, and the expressions "out of his head" and "beside himself." — 7. **Nec . . . facillime**: = *difficillime*. Cf. *nemo non* above and the expression "You couldn't catch him very easily." — 7. **agnoscitur**: cf. § 9, *agnosco*. — 7. **quippe qui**: "The causal relative is often introduced by *quippe*, 'naturally.' With *quippe qui*, the indicative only is used by Sallust, and is preferred by Plautus and Terence. Cicero has, with one exception, the subjunctive. Tacitus and Nepos have it always. Livy has either mood. Not in Caesar." L. 1827. — 9. **det manus**: 'yields.' The vanquished gladiator threw up his hands to acknowledge his defeat and to appeal for mercy. — 10. **plus vidisse**: 'to have had greater insight.' — 10. **Quid autem turpius**: cf. § 30, *mei*. — 11. **ut ne**: cf. § 42, *ut ne*. — 12. **Vt . . . lautissume**: a clause of result dependent upon 'What a shame it is,' or a similar

**100.** Haec enim etiam in fabulis stultissima persona est improvidorum et credulorum senum. Sed nescio quo pacto ab amicitiis perfectorum hominum, id est sapientium (de hac dico sapientia quae videtur in hominem cadere posse), ad leves amicitias defluxit oratio. Quam ob rem ad illa prima redeamus eaque ipsa concludamus aliquando.

expression. — 12. **ante**: 'more than.'— 12. **comicos stultos senes**: 'foolish old men in the plays.' Cicero quotes these words in the *Cato Maior*, § 36, *quos ait Caecilius comicos stultos senes* from Statius Caecilius (about 219–166 B.C.), who in the canon of Volcacius Sedigitus in Gellius is ranked first among the earlier writers of comedy. Only a few fragments of his writings are extant, and this fact leads us to believe that in his wit he was inferior to Plautus, and in his style to Terence. But cf. Hor. *Ars Poetica*, 54, *Vincere Caecilius gravitate, Terentius arte*. Old men were stock characters in the early comedy. They were usually represented as being deceived by a worthless slave, or a profligate son, or both acting in conspiracy. — 12. **me . . . versaris atque inlusseris lautissume**: 'twisted me round your finger and fooled me in fine style.' *Inlusseris*: inscriptions show that the archaic forms *caussa*, *ussus*, etc., were used in Cicero's time, but only after long vowels. *Lautus* (*lavare*, 'to wash'), 'washed'; hence, 'neat.' The verses are iambic senarii (cf. § 64). In the first verse, a dactyl is substituted in the first foot, and spondees, in the second, third, and fifth feet; in the second verse, spondees are substituted in the first, third, and fifth feet, thus:

— ⏑́ ⏑ | — — | — —́ | ⏑ — | — —́ | ⏑ —
— —́ | ⏑ — | — —́ | ⏑ — | — —́ | ⏑ —.

**100. etiam in fabulis**: 'on the stage,' as well as in real life. Cf. § 70, *in fabulis*. — 1. **persona**: cf. § 4, *persona*. — 2. **improvidorum**: (*in*, 'not' + *pro*, 'before' + *videns*), 'lacking foresight, dull.' — 2. **nescio quo pacto**: cf. § 4, *nescio quo pacto*. — 3. **de hac dico sapientia**: for the thought, cf. §§ 18 and 38. — 4. **in hominem cadere posse**: 'can fall to the lot of man.' — 5. **ad leves amicitias**: = *ad levium amicitias*, to the friendships of those who are not included in *perfectorum hominum* (*sapientum*) above. Cf. Hor. *C.* 2, 1, 3–6, *ludumque Fortunae gravisque principum amicitias . . . tractas* (Pollio), 'you treat of the play of fortune and of momentous friendships,' *e.g.* the triumvirate of Caesar, Pompey, and Crassus. *Leves*, cf. § 77, *communibus*. — 5. **defluxit**: 'has descended.' Note that *de*, in compo-

XXVII. Virtus, virtus, inquam, C. Fanni, et tu, Q. Muci, et conciliat amicitias et conservat. In ea est enim convenientia rerum, in ea stabilitas, in ea constantia; quae cum se extulit et ostendit suum lumen et idem aspexit agnovitque in alio, ad id se admovet vicissimque accipit illud, quod in altero est; ex quo exardescit sive amor sive amicitia; utrumque enim dictum est ab amando; amare autem nihil est aliud nisi eum ipsum diligere, quem ames, nulla indigentia, nulla utilitate quaesita; quae tamen ipsa efflorescit ex amicitia, etiamsi tu eam minus secutus sis.

sition with verbs, generally means 'down from.' Cf. § 76, *oratio nostra delabitur.* — 5. **oratio**: cf. § 1, *sermone.* — 5. **ad illa prima**: cf. § 18, *nisi in bonis amicitiam esse non posse*, and § 66, for the same statement. — 7. **Virtus, virtus**: the repetition shows the strong feeling of Laelius, and the form of addressing his hearers impresses his thought still further. Cf. § 8, *C. Laeli.* — 8. **et conciliat amicitias et conservat**: cf. § 20, *virtus amicitiam et gignit et continet. Amicitias*, cf. § 23, *animos.* Note the assonance with *convenientia* and *constantia* following. Cf. *aspexit . . . accipit* and *ab amando . . . autem*, below. — 8. **In ea est enim**: cf. § 98, *nulla est igitur.* Note the anaphora. Cf. § 30, *ut . . . ut.* — 9. **convenientia rerum**: cf. § 20, *omnium . . . rerum . . . consensio.* — 9. **stabilitas . . . constantia**: cf. 62, *firmi et stabiles et constantes.* — 9. **quae**: *virtus.* — 10. **se . . . lumen**: note the chiasmus. The next line contains another instance with *vicissim* as a pivotal point. *Lumen*, cf. § 27, *lumen aliquod probitatis et virtutis.* The Latin language is particularly fond of this metaphor, *i.e.* of light in the darkness. — 12. **exardescit**: cf. § 29, *exardescit*, and § 22, *conquiescit.* — 13. **utrumque . . . quaesita**: an explanatory parenthesis. — 14. **diligere, quem ames**: *diligere* indicates choice (*legere*, 'to choose') in love and implies an act of the intellect as well as of the heart; *amare*, implies all kinds of love — high and low — but generally of the heart. The former is the superior affection. Cf. φιλεῖν, 'to have a friendship for,' and ἀγαπᾶν, 'to love' (for reasons), with ἐρᾶν, 'to love' as a passion. — 15. **nulla indigentia**: ablative absolute. For the thought, cf. §§ 26, 27, 29, and 46. — 15. **quaesita**: belongs with *utilitate* only. — 15. **quae tamen**: takes up the thought introduced by *virtus.* — 16. **efflorescit**: cf.

**101.** Hac nos adulescentes benevolentia senes illos, L. Paulum, M. Catonem, C. Galum, P. Nasicam, Ti. Gracchum, Scipionis nostri socerum, dileximus, haec etiam magis elucet inter aequales, ut inter me et Scipionem, L. Furium, P. Rupilium, Sp. Mummium. Vicissim autem senes in adulescentium caritate acquiescimus, ut in vestra, ut in Q. Tuberonis; equidem etiam admodum adulescentis P. Rutili, A. Vergini familiaritate delector. Quoniamque ita ratio comparata est vitae naturaeque nostrae, ut alia ex alia aetas oriatur, maxime quidem optandum est, ut cum

*exardescit* above; and § 84, *in . . . insunt*. For the thought, cf. §§ 30–32. — **16. minus**: 'not to any considerable extent'; a softened *non*. Cf. § 23, *minus*.

**101. nos adulescentes . . . senes illos . . . dileximus**: cf. *Cato Maior*, § 10, *Ego Q. Maximum . . . senem adulescens . . . dilexi. Senes illos*, 'those famous old men.' Cf. Introd. 8. — **1. L. Paulum**: cf. § 9, *Paulum*. — **2. M. Catonem**: cf. § 4, *Catonem*. — **2. C. Galum**: cf. § 9, *Galum*. — **2. P. Nasicam**: P. Cornelius Scipio Nasica Corculum, the father of the Scipio mentioned in § 41, was consul in 162 and 155 B.C., censor in 159, and pontifex maximus in 150. He was a son-in-law of the elder Africanus. He received the agnomen (cf. Harper's *Lat. Dict.*) *Corculum* ('little heart,' a term of endearment from *cor* in the sense of intelligence, as in *excors*, § 99), because of his great sagacity in the nation's business. — **2. Ti. Gracchum**: the son-in-law of the elder Africanus and father of the two famous tribunes, was consul in 177 and 163 B.C. and censor in 169. He was used by Cicero as a type of the Roman of sterner virtues. — **3. Scipionis nostri socerum**: cf. Introd. 7. — **3. elucet**: keeps up the metaphor of § 100, *ostendit suum lumen*. — **4. inter me et Scipionem**: cf. § 2, *ego*. — **4. L. Furium**: cf. § 14, *Philus*. — **5. P. Rupilium**: cf. § 69, *Rupilio*. — **5. Sp. Mummium**: cf. § 69, *Mummio*. — **6. caritate acquiescimus**: 'take pleasure in.' — **6. ut in vestra, ut in Q. Tuberonis**: sc. *caritate*. Note the variety of expression. Cf. § 37, *Q. Tuberone*. — **7. admodum**: cf. § 2, *admodum*. — **8. A. Vergini**: studied law with Rutilius under Q. Mucius Scaevola. Cf. § 1, *Q. Mucius augur*; also Introd. 6. — **8. Quoniamque . . . oriatur**: 'and since the plan of our life and constitution has been so arranged that a new generation is ever com-

aequalibus possis, quibuscum tamquam e carceribus emissus sis, cum isdem ad calcem, ut dicitur, pervenire.

**102.** Sed quoniam res humanae fragiles caducaeque sunt, semper aliqui anquirendi sunt quos diligamus et a quibus diligamur; caritate enim benevolentiaque sublata omnis est e vita sublata iucunditas. Mihi quidem Scipio, quamquam est subito ereptus, vivit tamen semperque vivet; virtutem enim amavi illius viri, quae exstincta non est; nec mihi soli versatur ante oculos, qui illam semper in manibus habui, sed etiam posteris erit clara et insignis. Nemo umquam animo aut spe maiora suscipiet, qui sibi non illius memoriam atque imaginem proponendam putet.

ing into existence.' — 11. **aequalibus**: sc. *in aetate*. Cf. *Cato Maior*, § 10, *senem adulescens ita dilexi, ut aequalem*. — 11. **quibuscum . . . pervenire**: *quibuscum*, cf. § 3, *secum*; *tamquam*, cf. § 3, *tamquam*; *ut dicitur*, cf. § 10, *ut ais*. The figure in which the course of life is compared to a race has been a favorite one in all times and in all languages. Cf. *Cato Maior*, § 83, *nec vero velim quasi decurso spatio ad carceres a calce revocari*. *Carceres*, the stalls at the end of the track from which the chariots were started (*emittere*) at the beginning of the race. Cf. Verg. *A*. 5, 145, *effusi carcere currus*. *Calx*, the chalk-line that marked the finishing point of the race.

**102. Sed . . . sunt**: 'but since human nature is weak and dependent.' — 2. **semper**: *i.e.* all our lives we must gain new friends as the old leave us. — 2. **anquirendi sunt**: cf. § 81, *anquirit*. — 3. **sublata**: cf. § 14, *adesset*. — 4. **Mihi**: dative of reference with *vivit* and *vivet*. — 5. **subito ereptus**: an allusion to the suspicions entertained by Laelius as to the manner of Scipio's death. Cf. § 12. — 5. **vivit . . . vivet**: cf. *Cato Maior*, § 77, *Ego vestros patres, tu, Scipio, tuque, Laeli, viros clarissimos mihique amicissimos, vivere arbitror et eam quidem vitam, quae est sola vita nominanda*. For the thought, cf. § 13. — 6. **extincta non est**: carries out the metaphor in § 100, (*Virtus*) *ostendit suum lumen*. — 7. **illam . . . in manibus**: he speaks of the character (*virtus*) of Scipio almost as if it were a staff upon which to lean and thus continues the metaphor in *fragiles caducaeque* above. Not only has it supported him, but all succeeding generations will get help and courage from the same

**103.** Equidem ex omnibus rebus quas mihi aut fortuna aut natura tribuit, nihil habeo quod cum amicitia Scipionis possim comparare. In hac mihi de re publica consensus, in hac rerum privatarum consilium, in eadem requies plena oblectationis fuit. Numquam illum ne minima quidem re offendi, quod quidem senserim, nihil audivi ex eo ipse quod nollem; una domus erat, idem victus, isque communis, neque solum militia, sed etiam peregrinationes rusticationesque communes.

**104.** Nam quid ego de studiis dicam cognoscendi semper

source. Cf. § 96, *in manibus.* — 9. **maiora**: cf. § 3, *saepius*, also *Cato Maior*, § 24, *quibus absentibus, numquam fere ulla in agro maiora opera fiunt.* — 9. **qui . . . putet**: 'without thinking that he should set Scipio's record before him as an ideal.'

**103.** — 3. **In hac . . . fuit**: cf. § 30, *ut . . . ut.* Note the variety of constructions in this sentence. *Rerum privatarum*, = *de rebus privatis.* Cicero regularly uses the genitive with the adj. *plenus.* — 5. **Numquam**: is strongly emphasized not only by its position but also by the phrase *ne . . . quidem.* Cf. § 51, *nec . . . militiae;* and § 8, *ne . . . quidem.* — 6. **quod quidem senserim**: 'at any rate so far as I knew.' "The subjunctive is used in parenthetical sentences of restriction." L. 1829. — 7. **una . . . communes**: note the structure of this sentence, opening with *una* and concluding with *communes.* Thus the main idea of the sentence, their unity, is emphasized. — 7. **una . . . idem . . . communes**: note the variety of expression. *Victus*, 'mode of life.' — 8. **peregrinationes**: *i.e.* they traveled together. Laelius, for a man of his times, had traveled much. Cf. § 19, *peregrini.* — 8. **rusticationesque**: *i.e.* they spent their vacations, or the heated season, together in the country. Cf. Cic. *de Oratore*, 2, 6, 22, *Laelium semper fere cum Scipione solitum rusticari eosque incredibiliter repuerascere esse solitos cum rus ex urbe tamquam e vinclis evolavissent;* also Hor. *S.* 2, 1, 71–74, *Quin ubi se a vulgo et scaena in secreta remorant | virtus Scipiadae et mitis sapientia Laeli, | nugari cum illo* (Lucilius) *et discincti ludere, donec | decoqueretur holus, soliti*, 'the brave Scipio and the wise and gentle Laelius,' etc.

**104.** **cognoscendi . . . discendi**: the former relates to the facts which they ascertained by their investigations, and the latter

aliquid atque discendi? in quibus remoti ab oculis populi omne otiosum tempus contrivimus. Quarum rerum recordatio et memoria si una cum illo occidisset, desiderium coniunctissimi atque amantissimi viri ferre nullo modo possem. Sed nec illa exstincta sunt aluntur que potius et augentur cogitatione et memoria mea, et si illis plane orbatus essem, magnum tamen adfert mihi aetas ipsa solacium. Diutius enim iam in hoc desiderio esse non possum. Omnia autem brevia tolerabilia esse debent, etiamsi magna sunt.

refers to their further study of the interrelation of these facts. Cf. § 86, *rerum cognitione doctrinaque*. — 1. **semper aliquid**: cf. § 1, *solebat*. — 3. **otiosum**: cf. § 13, *religiosa*. — 3. **contrivimus**: a very suggestive picture here. Companionship in productive toil is one of life's sweetest pleasures. Cf. *τρίβειν βίον* = *terere vitam*. — 3. **recordatio et memoria**: cf. § 15, *recordatione*. — 4. **si . . . occidisset . . . possem**: a mixed condition in which the conclusion refers both to past and present time. In such cases the present, being the nearer and more essential, outweighs the past and the form denoting present contrary to fact is used. Cf. § 25, *diceres . . . si adfuissem*. — 4. **occidisset**: cf. § 14, *adesset*. — 5. **coniunctissimi atque amantissimi**: cf. § 2, *coniunctissime et amantissime*. — 6. **nec**: correlative with *et* (*si*). — 6. **exstincta sunt**: note the metaphor. Cf. § 100, *Virtus . . . ostendit suum lumen*; also § 78, *exstinctae potius . . . quam oppressae*. — 6. **aluntur que . . . augentur**: *-que* = *sed*. Cf. § 21, *virosque*. *Alere*, 'to feed,' 'to add to from without'; *augere*, 'to increase,' usually transitive; cf. *crescere*, 'to grow,' intransitive. The clauses *alunturque . . . mea* are corrective in their relation to the first member of the correlative clauses *nec . . . et*. — 8. **magnum**: note the emphasis. — 8. **adfert**: indicative because the consolation was with Laelius a reality, independent of the supposition *si . . . orbatus essem*. — 8. **aetas**: 'time of life,' *i.e.* my advanced age. — 9. **diutius . . . non**: 'not much longer.' — 10. **brevia tolerabilia**: cf. § 64, *amicus certus, etc.* *Brevia*, 'of short duration.' Cicero is here hinting at the possibility of a meeting between Scipio and Laelius after the death of the latter. He does not, however, speak with the same degree of assurance that he displays in the closing chapters of the *Cato Maior* about the life after death and the likelihood

Haec habui de amicitia quae dicerem. Vos autem hortor ut ita virtutem locetis, sine qua amicitia esse non potest, ut ea excepta nihil amicitia praestabilius putetis.

of friend being able to recognize friend. Cf. Introd. 5. For the thought, cf. § 14. — 11. **Haec . . . dicerem**: cf. the closing thought of the *Cato Maior*, § 85, *Haec habui de senectute quae dicerem.* — 11. **hortor . . . ut . . . putetis**: cf. § 17, *ego vos hortari tantum possum, ut amicitiam omnibus rebus humanis anteponatis.* — 12. **locetis**: 'exalt.'

# INDEX TO THE NOTES AND INTRODUCTION

(The figures refer to the sections)